The Missionary Herald

VOLUME CIX APRIL 1913 NUMBER 4

URGENT

JUST as this number of the "Missionary Herald" goes to press comes the THIRD cabled dispatch of recent weeks from Constantinople pleading for relief funds.

It is signed by Pres. C. F. Gates of Robert College, W. W. Peet, Treasurer of the Board's Turkish Missions, Rev. C. T. Riggs, Secretary of the Western Turkey Mission and Editor of "The Orient," and F. W. Macallum, D.D. It declares that Red Cross relief funds are altogether inadequate to the need of the terrible distress, and asks if the Board cannot make appeal to the public to save thousands from perishing from cold, hunger, and sickness.

The officers of the Board cannot do otherwise than act upon this urgent cry. They are contributing themselves; they have passed the word on at once to the Prudential Committee; they have communicated with the Associated Press and with special papers and magazines. And through the "Missionary Herald" they would lay the matter before their special constituency. The cry is for "Bread, Bread!" to save thousands of suffering lives; to fill the empty hands of those who are well-nigh distracted with the appeals of starving men, women, and children all about them; to witness to the Christian message of compassion, forgiveness, and kindness to peoples that most of all need to realize what Christianity is. In no way, just now, can money do more to commend our religion to those who have been deeply prejudiced against it.

It is a call for an extra gift that does not maintain regular work or "count on the apportionment." It should not divert church offerings or pledged support. But to those individuals who can make an extra gift, it offers the chance to preach Christ most simply and directly to men of every race and religion in the despairing empire of Turkey.

Gifts may be sent directly to Frank H. Wiggin, Treasurer, 14 Beacon Street, Boston, and will be promptly forwarded.

Mexico's Madness

THE recent weeks have been discouraging in their revelation of Mexico's untamed temper. More barbarous warfare or more horrible despotism have not been found in any far country than have been reported from this so-called republic next door. Her more intelligent and high-minded citizens must bow in shame over what they seemed powerless to prevent. We congratulate the United States government on having steadfastly refused to intervene in a situation which was in danger of being made worse by foreign handling. Upon Mexico herself rests the burden of re-establishing order and administering justice. Her various parties must come together with some mutual trust and a common patriotism if they are really to maintain republican government. Till then it will be a succession of virtual dictators, with insurrectionary bands pursuing guerilla warfare. The letters of American Board missionaries in Mexico published in the Foreign Department will be read with interest. Fortunately they were not in the thick of the recent fighting. Miss Dunning telegraphed from Parral, March 8, "Safely through siege; well; needs supplied." Mr. Wright sends word from Chihuahua indicating that his only fear for the work is through intervention; "whether the revolution continues or ceases, our work goes on, and it is certainly needed more than ever now." Dr. Howland, from Guadalajara in the south, reports the Colegio fuller than ever before, and work going on fairly well.

Wearing Out Turkey

FOR another month Turkey's wretched war has dragged on. Little has been reported in the way of activity — nothing that was decisive in Thrace or along the lines of defense before Constantinople. The Greek army scored heavily in its capture of Janina, Turkey's prowess and prestige receiving thus one more damaging blow. Snow and intense cold have inevitably slackened military operations; Turkey's appeal to the Great Powers to secure mediation and her proposal to surrender Adrianople — as reported in the dispatches — have also tended to retard vigorous warfare. Rumors of insurrection and plottings among the officers at Chatalja are repeated and more definite, and there are piteous stories of sickness and suffering among the soldiers. Ugly stories reported as to Austria's attitude toward Servia's support of Montenegro point to a menacing feature in the situation.

The general distress is widespread and intense. Multitudes face starvation in the neighborhood of Constantinople and Brousa. Treasurer Peet's last cable was, "Funds for bread needed immediately." The missionaries are burdened with the woe of the land. Even far from the battle fields the pressure is intense; and in the lands of the allies no less than in Turkey. A missionary at Philippopolis, in Bulgaria, writes of the misery of going out from his home to purchase food for his family, only to be beset by a throng of mothers pleading for bread for their children, or, within the home, of eating the daily meals to the sound of voices outside clamoring for food.

The war cannot end too soon; all the contestants are being drained of their meager resources; men and money are becoming exhausted; it will take years to recover what has been poured out in these few months. The hands and hearts of the missionaries are confronted by appalling need.

The Turkish Situation in a Nutshell

WHAT could be more timely than a brief sketch of Turkey's history; her rise, advance, and decline, the causes leading up to the present war, the forces arrayed against one another, the outlook for peace and the terms on which it should be made, and the prospect for the conquered Ottoman Empire? This is what is offered in the April number of the Envelope Series, under the title, "Turkey and the Balkan War," fresh from the pen of Dr. J. K. Greene, for fifty-four years missionary of the American Board in Turkey, and familiar, as are few others, with all the elements in the problem. We are glad to offer the

Board's constituency so informing and clear a statement of what is yet to many people a confused and intricate situation. And the sketch has all the ring and fire for which Dr. Greene's speech is noted. Ten cents gets the Envelope Series for a year; the April number begins a new volume.

Two Gifts to Turkey

AT this time of dire need and of new opportunity in Turkey, it is with deep gratitude that we record two recent special gifts to the missionary work in that empire: $25,000 for a new building at Anatolia College, Marsovan, and $5,000 (promised) that will provide a new wing on the hospital connected with Central Turkey College, Aintab, of which Dr. Shepard is in charge. Thus two centers in Asiatic Turkey will be better equipped for the larger service of the years ahead.

Armenian Generosity and the American Board

THE loyalty of Armenians in this country to their people in the homeland and their disposition to do generous things for them has been remarked before in these columns. Two new cases of such gratifying purpose have lately been reported to the American Board. Some Armenian merchants from Hadjin in the Central Turkey Mission have urged the opening of medical missionary work at that station, one of them promising $5,000 toward the enterprise, with a guarantee of at least $5,000 more for the same purpose, the sum to be a permanent fund for the support of a medical missionary and his work at Hadjin.

More recently an Armenian, born in Sis, also within the field of the Central Turkey Mission, and an historic and important Armenian center (a high ecclesiastic of the Orthodox Armenian Church is the Catholicos of Sis), proposes to give $5,000 and to raise $5,000 more for starting a school in his native city under the oversight or direction of the American Board. It is cause for gratification that the work of the American Board in Turkey is such as to prompt these shrewd and farseeing men to turn to it for the execution of plans for benefiting their people.

Bound for China

ON the same steamer from San Francisco with Rev. C. L. Storrs, Jr., returning to China after several weeks of effective service in the American Board Institutes on the Pacific coast, sailed two new missionaries for the same land.

Rev. William R. Leete, who goes to the Shansi Mission, was one of the five young men ordained to missionary work at the Tabernacle Church, Salem, February 6, 1912. He is a son of Rev. W. W. Leete, D.D., who has just left the Dwight Place Church, New Haven, to become field secretary for New England of the Congregational Church Building Society. The young man received his education in the schools and college of New Haven and at the Union Theological Seminary, New York. He has had exceptional training in religious work: as secretary of the Williams College Association; as part-time secretary at the College of Physicians and Surgeons; as instructor in the Bible at

MR. LEETE

MISS WEED

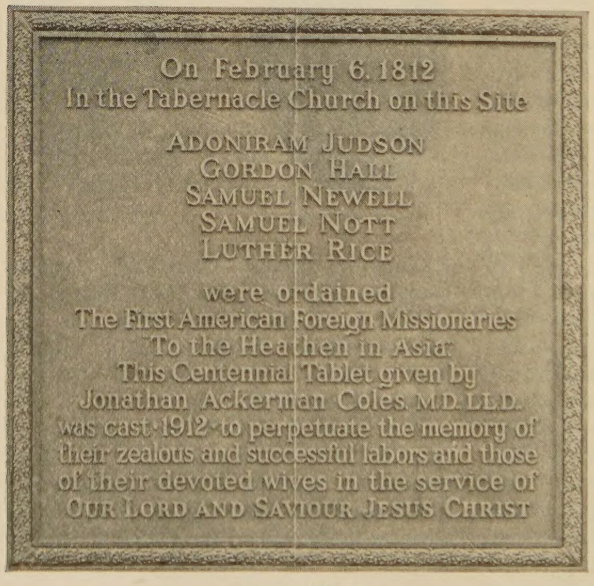
Riverview Military Academy, Poughkeepsie; and during the summer as assistant to Rev. H. R. Bates at the Spring Street Neighborhood House, New York. He became a Student Volunteer in 1907.

Miss Margaret Weed is destined for the Foochow Mission, where she is to marry Dr. Charles L. Gillette, who left for that field last August and who is already busy with Dr. Kinnear in the hospital at Foochow City. Miss Weed is from Illinois, the daughter of a

United Presbyterian minister of New England stock. Her preparatory and college work were done at Monmouth College, Illinois, in the town where her family now reside. She has had the usual religious training in church and home of a minister's daughter, has taught six and a half years in public schools, and for the last two years or more has been connected with the United Charities of Chicago, lately having served as assistant superintendent of its northern district office.

The Tabernacle's Tablet

ANOTHER missionary memorial appears in the land with the presentation to the Tabernacle Church of Salem, Mass., by Dr. J. Ackerman Coles, of New York, of a bronze tablet marking the place where the first five missionaries of the American Board were ordained to their work. The tablet, which is on the front of the Tabernacle's present edifice, was unveiled Sunday noon, February 23, with appropriate exercises, including a statement from the pastor, Dr. DeWitt S. Clark, and a dedicatory address by Dr. James L. Hill. The church services of that day were attuned to the event, Dr. Clark preaching in the morning on "The Constraining Message," and Dr. A. E. Dunning making the principal address of the evening.


On February 6. 1812
In the Tabernacle Church on this Site
ADONIRAM JUDSON
GORDON HALL
SAMUEL NEWELL
SAMUEL NOTT
LUTHER RICE
were ordained
The First American Foreign Missionaries
To the Heathen in Asia
This Centennial Tablet given by
Jonathan Ackerman Coles M.D. LL.D.
was cast 1912 to perpetuate the memory of
their zealous and successful labors and those
of their devoted wives in the service of
OUR LORD AND SAVIOUR JESUS CHRIST

THE TABLET

A Landmark of Progress

DESPITE the fact that China's revolution has been widely heralded and that the news of it has been steadily published, it is hard yet for Westerners to realize the change that has come. Once in a while a striking event calls attention to the vast overturn in thought and conduct. *Missions* records an illustration that religious liberty really exists today in China. The Altar of Heaven in Peking was perhaps the most sacred and impressive spot in the empire; it was jealously guarded; reserved for the approach once a year of the emperor, who knelt there under the arching sky to show that he, ruler of the great Middle Kingdom, was himself subject to the will of High Heaven, whence he held his throne. Upon the steps to the Altar, on a recent Sunday afternoon, 125 Christian student leaders gathered for a meeting of training and inspiration, and at the close of their discussions they ascended to the Altar itself and there poured out their hearts to the God of Heaven in thanksgiving for his gifts to China and in petition for the new republic.

This spectacular event emphasizes what is observed in many quieter but even more practical ways; viz., that Christianity is free to spread and develop in China today. But what about a people from whom the old faiths have so fallen away? Are they to be left to break into infidelity and materialism? Or is the Christian West to realize the urgency of the hour and to leap to meet it? Every new token of China's advance is a fresh challenge of the sincerity of the church's prayer for open doors.

An Exploded Superstition

WE pity the people of the East, burdened with their load of superstitions; but it appears that some of them, at least, have shaken themselves free from such terrors as beset good Americans. Dr. G. C. Raynolds, of Van, in far Eastern Turkey, mentions in the course of a letter the giving of a "thirteen" party by the head druggist connected with the hospital, at his home on New Year's eve (old style), to which he invited the American circle: "January 13, 1913; thirteen covers at the table and thirteen kinds of food, nuts, fruit, etc., on the table; I have heard of no misfortune following the bold venture."

A Correction

BY an unaccountable slip, the characterization of David Livingstone in last month's Editorial Notes spoke of him as having written no book. No one who has ever seen it would be expected to forget Livingstone's volume containing his journal of missionary travel. But what was in mind was the fact that his fame does not rest on some great and epochal work, such as Darwin's "Origin of Species," or Edwards' "On the Will." It was not as an author, any more than as a warrior or a ruler, that he made his great impress on the world.

The Girls' Club Helps China

IT is another sign of the growing interest in the welfare of the East and of the desire to help in its advance, that what is said to be the largest club of girls and women in the world, the Girls' Club of *The Ladies' Home Journal*, has undertaken to raise a fund of $1,200 to endow a perpetual scholarship in medicine for Chinese women at the Union Medical College for Women in Peking. *The Ladies' Home Journal* has promised to subscribe one-half of the fund, provided the members of the club will make up the other half through small individual contributions, the money to be earned through personal effort. It is understood that the successive beneficiaries will devote their services to the neglected and suffering among their own sex.

The Bishop of Dornakal

AN event of significance to the Christian world is the recent consecration of the first Indian Protestant bishop of the diocese Dornakal, Nizam's Dominions. The ceremony took place in Calcutta Cathedral with much pomp and circumstance, the Metropolitan of India and other dignitaries participating. Their figures, dress, and dignities were in striking contrast to the simplicity of the new prelate, the Rev. Vedanayakam Samuel Azariah, whose wife and children came barefooted to the service in the Indian manner. The new bishop is highly esteemed as a sincere and efficient Christian leader, whose elevation to the high post marks a step in the advancement of his people and in the Christian movement in India.

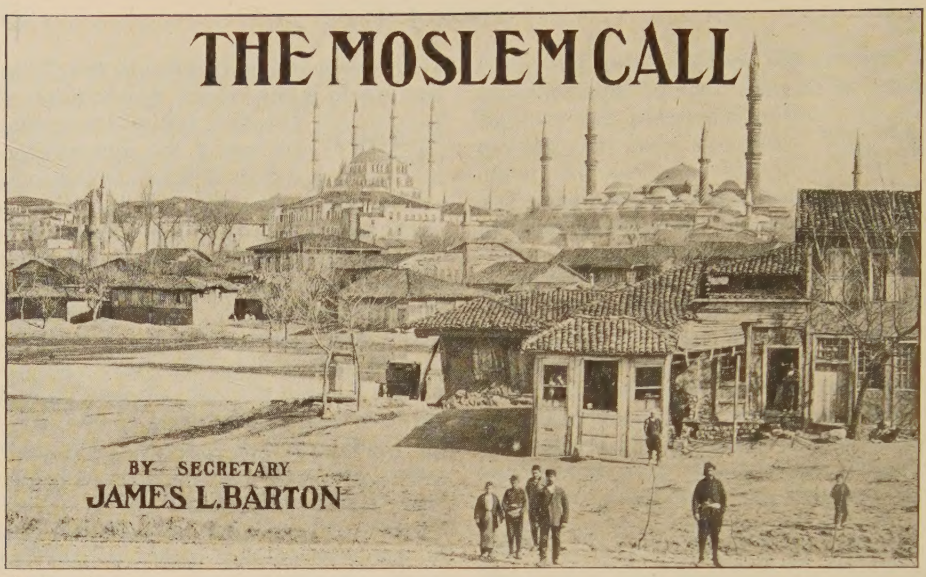
The Week of Prayer

ORIGINATING on the mission field, it still abides there — the custom of observing the first week of the new year as a time of special prayer for the evangelizing of the world. A letter from one center in Asia Minor shows that amid all the disturbances and excitement of the time it was kept this year also, and with no abatement in its power: —

"We held a station conference two hours each day, and went deeply and honestly into investigation of ourselves. I am sure there has been a very effective spiritual house cleaning and a setting aside of much that is irrelevant — a casting away of weights, as well as 'sins that do easily beset us,' that we may better 'run the race set before us, looking unto Jesus.' Nor can I doubt that the spirit of purification and of new life will extend to many others, our fellow-workers.

"I am not sure that I know another station in this empire where there is such apparent growth as we are enjoying; but just here is the danger over which I, for one, feel the greatest concern, lest it be a growth of branches and leaves, with little fruit. Nothing sends us to the throne of grace with more earnest and frequent petitions than this anxiety."

THE MOSLEM CALL



BY SECRETARY
JAMES L. BARTON

Adrianople

THE situation in Turkey as it affects the work of the American Board and the Mohammedan world is such as to call for pause, self-searching, and prayer. One hesitates to attempt to say anything upon this subject for fear it will be called extravagant and visionary and so have the very opposite effect from what is intended. And yet if one should keep silent now it seems as if the very stones would cry out.

For obvious reasons everything cannot be recorded here that might be said, since there are many in Turkey who read with care all that is written upon such a subject as this and who are quick to take alarm. A few outstanding and commanding facts, however, must be stated without further delay, that our constituency may not be kept in ignorance of the far-reaching and fundamental significance of the present situation in Turkey.

1. The American Board has almost the sole responsibility for the Christianization of Macedonia, Albania, Thrace, Asia Minor, Armenia, Kurdistan, and Northern Mesopotamia and Syria. In these regions the dominant religion is Mohammedan, there being some 12,000,000 Moslems in those countries, including Turks, Kurds, Circassians, and Albanians.

2. Turkey is the political and religious center not only for Turkey but for the 190,000,000 Mohammedans scattered over the world. The Sultan of Turkey is to most Moslems the representative of Mohammed on earth and the Calif of Islam for all the world. He is the keeper of the treasured relics of Mohammed and of Mecca, its sacred shrine, to which Moslems resort from all Moslem lands.

Cairo is the educational center of Islam so far as traditional and religious learning is concerned, but Constantinople is rapidly taking the lead in modern education. So far as one can now see, the capital of Turkey will soon be recognized as the chief modern educational center of Mohammedanism, as it is now the political and religious center.

3. Mohammedanism has cherished a dream of national supremacy, the Sultan of Turkey to become the Moslem ruler of all the earth, the religious and civil laws of the world thus to be made Moslem, with Christianity eliminated or made subject to Islam. The hope of success of Mohammedanism as a dominant religion depends upon its success as a temporal power.

Two years ago there were four Mohammedan powers, Afghanistan, Per-

sia, Morocco, and Turkey. The greatest and most important of these was Turkey, whose Sultan is to the Moslem the Shadow of God on earth. Persia has become subject to Russia, and Morocco has come under France and Spain, and during the last four months Turkey has lost more than one-fourth of her territory and about one-fourth of her population. She has been driven from Europe by four little countries that a few years ago were a part of the Turkish Empire. Mohammedanism as a national force is rapidly on the decline.

For nearly a century Turkey has been losing territory, but this fact has not been widely known among Moslems over the world, and so has had little religious significance. It will be impossible now to conceal the fact that after more than 550 years of European occupancy, a considerable part of the time as a dominant force, Turkey has been humiliated, her ancient capital at Adrianople lost, and even Constantinople put into jeopardy. Already the thoughtful Moslems in Turkey are noting these facts and drawing from them the only conclusions possible; and, what is the more surprising, they are giving utterance to these conclusions, both in private and in the public press.

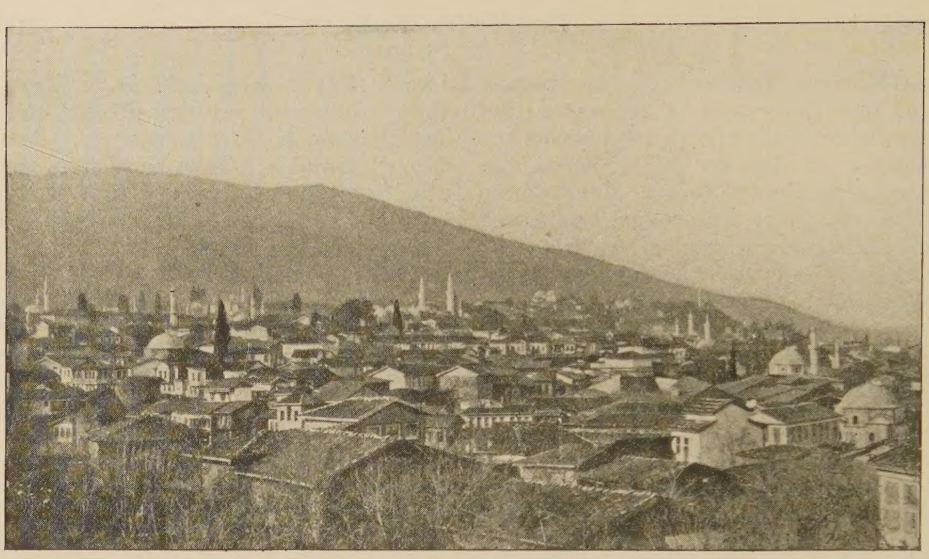
4. The American Board has been establishing its mission plant in Turkey for ninety years. It has churches, hospitals, dispensaries, schools, colleges, industrial plants, printing presses, etc., in Macedonia, Constantinople, Asia Minor, Armenia, Silicia, Kurdistan, and Northern Mesopotamia. There is an experienced force of over two hundred American missionaries, who know one or more of the languages of the country, and more than five times that number of trained native leaders connected with established institutions throughout the empire from Western Macedonia to Persia and from the Black Sea to Mesopotamia and the Mediterranean. These constitute a basis for new, aggressive work, capable of enlarged activity and wide expansion in order to meet the requirements of the present new conditions.

These institutions are strategically located in the great centers of population and influence, and are already appreciated by all classes as worthy their confidence and patronage. For two generations and more these schools, presses, hospitals, and churches have been influencing hundreds of thousands of the people, breaking down prejudices, overcoming conservatism, changing their point of view, and preparing them for greater and more radical advance in education and religion.

5. It seems providential that the missionary society that so conspicuously has borne for nearly a century the chief

TURKISH STUDENTS OF INTERNATIONAL COLLEGE, SMYRNA

A portion of the fifty Turks enrolled this year in the College and Preparatory Department



A SECTION OF BROUSA

Note the number of minarets

responsibility for the evangelization of these lands is connected with churches that are bound to no ritual or peculiar form of worship, use no images or pictures, and require places of worship of no particular form. Repeatedly leading Mohammedans have told our missionaries that their methods of worship differ little from those of the Moslems. The change demanded from the Mohammedan in forms of worship is slight indeed, and presents little difficulty.

The Bible in Arabic and Turkish has been circulated for more than fifty years among the Moslems of Turkey, and tens of thousands of Mohammedans are reading it in secret as well as openly, and cherishing its teachings in their hearts. Many of these, and they are increasing in number, are free to talk about Jesus Christ and his claims upon them. They are openly expressing their appreciation of the difference between nominal and real Christianity.

6. The constituency of the American Board is now confronted with an opportunity and a responsibility never before faced in the same peculiar form and in the same degree by any missionary society. We are on the ground; we have extensive plants and a force of trained and experienced leaders, both native and American. New fields for aggressive advance are opening to us in a way we did not dream possible a few years ago. We are permitted to approach and enter the very citadels of Mohammedanism for all the earth.

This cannot be done effectively with our present force and without enlargement. At the present time our forces and our equipment are taxed to their utmost to meet the demands made upon them. There must be re-enforcements of men and women, together with new buildings. We must even open some new stations with new work, in order effectively to cover the field. Adrianople must not be left longer; the Albanians must have a medical missionary and a larger force; Brousa, that ancient capital of the Ottoman Empire, must have re-enforcements; Aleppo, that great Moslem city, cannot be indefinitely neglected.

New conditions in Turkey demand a new Christian literature, which should be provided at once to aid in answering the urgent inquiries of hundreds, yes, thousands of thinking Moslems, who are in great perplexity and are facing towards the light. They seek from us bread; shall we give them a stone?

New ways of approach to the Moslems are opening through the reading room, social hall, and club, where they may assemble without prejudice to their religion, and where they freely mingle with the Christian leaders and the missionaries. Here they listen eagerly to lectures by missionaries and others upon such topics as Education, Moral and Social Reform, Hygiene, Government, The Life of Jesus Christ, The Teachings of Christ, etc. The most of them would not approach a chapel or a church or listen to a sermon, because of deep-seated prejudices; but the club, already tested, they welcome and patronize.

These are but suggestions of what should be done at once by way of advance. The call is for new recruits and new gifts. Twenty new families should be placed at once in centers of tremendous influence. Were they forthcoming and were the money in hand to put them in the field, a similar number would be needed for the following year; and more thereafter. This proposal demands at least $100,000 now for additional equipment, and an annual increase in appropriations for Turkey of not less than $40,000.

We are confronted today in Turkey with a challenge that is testing our loyalty and faith in Jesus Christ. These opportunities will not indefinitely remain. They are ours today; the question is, Shall we look upon the need and then, like the priest and Levite, pass by on the other side?

The call is immediate, direct, and personal. Surely there must be some who will deem it a privilege to put a physician and a hospital into new Albania and guarantee their support. Twelve thousand dollars for the first year and $1,500 a year thereafter will do this. There is also the same call for Brousa, and a demand for $5,000 to put a missionary family into that great, neglected Moslem city of Aleppo, with twice that amount for two families in stricken, needy Adrianople.

Then there must be new support for the additional families called for to meet this crisis. The average annual cost of a new missionary family in Turkey is about $1,100. Those with limited means can give their dimes and their dollars, while those with larger resources can find abundant opportunity in the support of an entire family, and in the erection and equipment of a hospital, a school, or a missionary's residence. This is a universal call from which none are excluded, and where the smallest as well as the largest gift will render full returns.

We should start a campaign of universal prayer and giving, that the cry of the Moslem world for that aid which we are so able to give now may be answered through our self-sacrificing loyalty to our Lord.

GETTING TOGETHER IN INDIA

By Rev. R. A. HUME, D.D., of Ahmednagar

DR. MOTT was in India for two months, doing effective service in connection with the Continuation Committee of the Edinburgh Missionary Conference. He held eight Provincial Conferences and a final National Conference at Calcutta. Each Provincial Conference was attended by about fifty foreign and Indian representative missionary leaders; the National Conference by sixty. In each conference committees carefully considered the most important subjects, and then placed before the whole conference

THE NATIONAL CONFERENCE OF INDIA MISSIONARIES AT CALCUTTA, DECEMBER 18-21, 1912

The row in chairs includes (beginning at the left) the Bishop of Madras; Miss Robinson, of Lucknow Women's College; Bishop Azariah, of Dornakal; Bishop Robinson (Methodist), of Lucknow; Miss Bose, Church of England Zenana Missionary Society; Bishop of Lahore; Dr. J. R. Mott; Dr. Mackichan, of Bombay; Miss Christlieb, of Anantapur; Miss Wilson, of Taru Taru; Dr. Jones, of Pasumalai; Miss Morris, of Sarahaupur; Dr. Hume, of Ahmednagar; J. N. Farquhar, of Calcutta Young Men's Christian Association; Rev. R. S. Modak, of Ahmednagar.

findings which embodied their thought. After consideration, these findings, sometimes somewhat modified, were approved. They are the fullest and finest authoritative expression of the experience and judgment of foreign and Indian missionary leaders.

The most fruitful results of these conferences may be summarized thus: Their most important administrative action is in line with the one supreme action of the Edinburgh Conference: viz., initiating the organization of permanent Provincial Councils and one National Council to facilitate co-operation in missionary policy and activity, to co-operate with the Edinburgh Continuation Committee, and to take into consideration such questions affecting the entire missionary field as may seem desirable. The metropolitan bishop of the Anglican Church in India is chairman of the Interim Committee to promote the organization of such councils. It is a great gain for co-operation that this Anglican primate is to lead in this movement.

Other important results are the following: Like the Edinburgh Conference, these gatherings brought into more cordial fellowship leaders of almost all sections of Protestant missions, including a few who have usually stood aloof. There was profound feeling that all such bodies must and shall have more co-operation. Added emphasis was placed on the principle that in everything adaptation of Christian teaching and effort must be given to all legitimate indigenous thought, sentiment, and custom; for example: "This conference regards it as of primary importance that every suitable effort should be made to present the highest ideals of sacrifice and service to our Christian youth, so that the best type of consecrated leadership may be secured for the Indian Church; that whenever capable and spiritual-minded men and women are discovered, churches and missions should make a real and unmistakable advance by placing Indians on a footing of complete equality, in status and responsibility, with Europeans, and thus open for them the highest and the most responsible position in every department of missionary activity."

The findings of the Committees on Mass Movements, Education, Literature, Medical Missions, Women's Work, and the Training of Missionaries all express two deep convictions: thankfulness for the unprecedented encouragements and opportunities of the present; and also the keenest sense of urgency that all missionary plans, methods, efforts, and workers should not only be more numerous, but of the very highest quality. To the present writer, the main outstanding impression of this careful thought about the missionary situation is that while many more workers and many more resources of all kinds are needed for any adequate prosecution of the missionary movement, yet the principal consideration is to make the best possible use of present workers and resources. The photograph of the National Conference which appears herewith may be considered as showing the pick of the leaders, both foreign and indigenous, in the present missionary force of India.

Dr. John P. Jones, of the Madura Mission, writing upon these same conferences arranged by Dr. Mott, calls attention to another impression made: —

"They also gave us clearly a national vision. India as a whole was held before our minds as the objective of our thought and ambition. All the problems we discussed were national problems so far as the National Conference was concerned. In India we have worked in the past on individual or local or denominational or provincial lines. Here is an attempt to unify and co-ordinate all our Indian forces, and to make us feel that we are not members of isolated and independent units, but integral parts of a great and mighty force and of a movement which touches all parts of India. The growing consciousness of our common aim and common resources has been wonderfully promoted by these meetings.

"You will also be interested to know that the head of the Jacobite, the Reformed, and the Chaldean Syrian churches of India came all the way to Calcutta and Serampore to meet Dr. Mott, with a view to getting his aid in a movement for union among themselves and with us. This is a very important and significant move among the leaders of these ancient churches. They are rapidly coming into line with us, and one of the leading missionaries of South India told me some time ago that in twenty years from now the Syrian Church would become one of the dominating influences in the conversion of India; and in this forecast I quite agree with him."

TURKS IN TROUBLE

By Dean GEORGE E. WHITE, D.D., of Anatolia College, Marsovan

ABOUT a year ago Tartar Osman Pasha, commanding general of the fourth, one of the strongest of the seven Turkish army corps, visited this city, where his son was at that time governor. A conversation one evening in the governor's house remains clearly in memory. The stalwart general, who had the deep, sad eyes characteristic of Tartars, or Mongols, speaking of European Turkey, said that those provinces were more of a hindrance than a help to the Ottoman Empire. The great majority of the people were of alien and hostile Christian races. Order was maintained only by the army. Local revenue did not cover local expenses. Questions at issue in European Turkey were employed as a constant menace by the Great Powers. In short, if the responsible Ottoman administrators could only bring themselves to view matters aright, it would be for the public welfare to lop off these provinces and let them go. Though drastic, the result would be for the health of the Turkish body politic.

The administration at the capital could hardly be expected to take the course recommended by the Tartar general, and now the war with the Balkan states has been fought to a finish. European Turkey has gone, unless all the signs fail. The Turks are greatly troubled, not only at the loss of territory and prestige, but still more perhaps at the result of the national and religious inventories which force themselves on the attention. Turkey in Asia, even exclusive of Arabia, is a magnificent empire in extent and resources. Asia Minor, Mesopotamia, and Syria are about the size of France, Germany, and Austria combined, but the population numbers only about sixteen millions. In climate, fertility of soil, sea front, natural boundaries, mineral, and other resources, these territories leave nothing to be asked for. Of the population probably less than ten millions are Turks; there may be two million Kurds, with some Circassians, Arabs, and others of minor Mohammedan races, with about four million Armenian, Greek, and Syrian Christians. The practical question is, can the Turks, with the co-operation of these other races, build up and administer a reasonably just, civilized, enlightened, and progressive state? And when you get to the bottom of the average Turkish heart, you find deep discouragement as to the outcome.

Two of my white-turbaned Turkish friends were calling at my house today. "You've started a school among the gypsies of the city," said one. "Yes," I replied, "they came to us and asked our help to take their children off the streets and teach them something this winter, and we were able to help them open a school." It is taught by a minister who loves his work on Sunday quite as much as that on week days.

"The way I know," continued my caller, "is that I was traveling toward town away after nightfall, recently, and I fell in with a gypsy who was staggering along under a load of reeds he had

THE GYPSY SCHOOL OF MARSOVAN

collected miles away, which he would weave into baskets to sell. He was not less than seventy-five years old, and I asked him if in seventy-five years of life he had not been able to acquire so much as one donkey to carry his loads, and he said he had not. Then he told me about the school, and I know very well that the next generation of gypsies won't be toting their loads on their own backs.

"I had been out to one of our Turkish villages," he went on, "and they asked me if there was any war news. I told them there was — to come with me and I'd show it to them. So I led them to their school building, which had a hole in the wall, and I told them to peek in through the hole. All was dirt, rags, and confusion inside. 'Now,' I said, 'you see what a school you've got. It's a place unfit to stable a mule in. And that's the way with our whole blooming Turkish business. What news do you expect from our army? It's in just such a condition as you'd expect from the condition of your school.'

"Our Sacred Law contains excellent regulations. A thief is to have his left hand cut off, an adulterer is to be stoned, a Sodomite to be impaled, a drunkard to be flogged, a murderer to be put to death. And yet you see how things go: there is no fear of God, no honesty, integrity, or public spirit. Every crime in the calendar is committed by the men at the top, and then what can you expect of the common people?"

I told them that here was just the difference between Mohammedanism and Christianity: their faith was founded on fear, while ours was founded on love. Christ taught love to God and love to man as the double ground of the religious life, and love is stronger than fear. We discussed this somewhat, and then they went on to say that they appreciated some of the efforts of Europeans to assist them, but the people generally dreaded a foreign occupation; first, because they were jealous for the honor of their women, and second, because they feared they would be urged to attend the church instead of the mosque. Otherwise, the sooner the English took over the administration of the country, as they had done with India and Egypt, the better.

I suggested that reform from within was better than if enforced from without, and one of them said to me, earnestly, "Let me tell you, my friend, the time for the reformation of Islam is past." He had reference not to the foundations of the faith, but to the institutions springing therefrom as now existing.

This is the characteristic Turkish attitude, one of great discouragement. Not only is Turkey surrounded by a ring of outer enemies; her institutions seem to be breaking down within. Many are expecting the appearance of a Mahdi, a divine guide, and who can tell where they will find the man whom they take to be such?

ALBANIA AND THE BALKAN WAR

By ANDREA S. TSANOFF, of Philippopolis

The writer of this article was educated at Amherst and Cornell, and was for twenty-two years professor in the American Institute at Samokov, Bulgaria. He is at present the editor of the Philippopolis *Zornitsa*, the oldest Bulgarian paper. He was a member of the Bulgarian parliament, and has been a pioneer Bulgarian advocate of Balkan confederation. — The Editor.

THE Albanian problem, one of the thorniest in the Balkan tangle, is now in the foreground of political discussion, and the manner of its decision will affect vitally the life of the Balkan races.

The Albanians are a predominantly Mohammedan people. The Turkish government, conscious of the pending disintegration of the empire, conceived the plan of postponing the collapse by the formation of an "independent" Albania, which should include not only Albanian regions, but also many districts inhabited by Bulgars, Servians, and Greeks. In this way Turkey hoped to win the support of the Mohammedan Albanians, and also to checkmate the plans of the Balkan liberators. She was encouraged by the Vienna diplomats, who saw in the scheme their chance of frustrating the aspirations of Bulgars, Greeks, and Serbs; and through the disturbance, which the creation of such a conglomerate state would be certain to cause, of assuring the Austrian advance to Salonica and beyond. For this purpose, thousands of Albanians were induced to emigrate to Uskub, Veles, and other towns in old Servia and Macedonia, where no Albanians had ever lived before. These Turko-Austrian maneuvers helped to open the eyes of the Balkan Christian nations and hastened their alliance. In this sense alone it may be urged that the Albanian movement of 1911–12 affected the Balkan struggle.

When the war finally broke out, the Albanians went with the Turks and fought the Balkan armies. Is it any wonder, then, that the allies are not enthusiastic about Albania's national flag? Yet even now the allies do not oppose a free Albania; but it must be a really independent Albania of the Albanians, not an inflated Albania that shall be a Balkan Mexico, a source of future revolt and wars, and an Austrian tool in the Balkans.

This, however, can at best be only a project for the future, for no one who knows anything about the Albanians can claim that at present they are prepared for real self-government. Strictly speaking, there is no Albanian nation. There are many tribes in the region marked Albania on the map speaking different dialects and not even possessing a common alphabet; living in perpetual anarchy, torn by tribal, family, and religious feuds; lacking all national consciousness; whose law is the *vendetta*, causing in some regions the death of from twenty-five to seventy-five per cent of the male population. In the diocese of Alessio, according to the French consul at Scutari, out of 17,279 Albanians, only ten could sign their names. All that even barely resembles civilization in Albania is imported. What sort of a government can one expect in Albania, when in the districts inhabited by the Mirdite tribe a Moslem's head is as good as lost, while some Moslem Albanian tribe-lands cannot be penetrated by Christians? Obviously, such a government will be a menace to Balkan peace and will invite foreign intervention. This is precisely why Austria and Italy have of late become so enthusiastic about an Albanian kingdom. But this also is precisely why the allies distrust Albania, for they wish to end the Balkan nightmare once for all.

The allies do not oppose a free Albania. But it should be an Albania supervised by a disinterested European commission, ruled by a Swiss or Dane, until such time as the Albanian tribes

really become a civilized people with a national self-consciousness. The Bulgarians will welcome an honest, free Albania into the Balkan alliance; but Bulgaria and the rest of the allies will fight to the last any intrigue on the part of Austria or Italy to use Albania as a means for undoing what has been won at such heavy cost. The recognition of the principle, the Balkans for the Balkan peoples, includes the recognition of a truly free Albania; it distinctly excludes any Austro-Italian provinces in the Balkan Peninsula, whether inhabited by Albanians or any other people.

CAN THE INDIAN BOY PLAY FAIR?

By WILBUR S. DEMING, of Ahmednagar, India

Mr. Deming sailed from Boston last September under engagement as teacher in the Ahmednagar High School. He had gained unusual experience in this country both as teacher of boys' Bible classes and as a leader in boys' camps and clubs. He writes that he has not been disappointed in his desire to find a field where the need is pressing. With over four hundred boys in the school, nearly half of them in the dormitory, he finds an abundant field of service outside his regular work in English, geography, and Bible classes. — The Editor.

As you journey from Colombo to Delhi, won't you stop for a quiet Sunday at Ahmednagar and visit the immense plant of the American Marathi Mission? It is late Saturday afternoon, with all the mission activities closed for the day. But perhaps you will ask, What is that crowd over there with all its excitement, watching what seems to be a cloud of dust? It is the weekly football game between the Harris Hall dormitory boys and another local team, for this is a progressive city and interested in Western athletics.

Shall we not stop just a moment and watch the sport? We are first impressed by the cloud of dust which the players succeed in kicking up as they rush over the field. But that only adds zest to the game, for Indian boys are accustomed to such little inconveniences. As we get a little more used to the style of play, we begin to feel a lively interest in the progress of the game. The ball is kicked here and there without any seeming object; now advancing, now receding; now high in the air, now out of bounds. We crane our necks to watch that fleet-footed boy dribble the ball past the opposing forwards. We shout with approval at every sensational bit of playing. Suddenly the ball goes flying towards a Harris Hall fullback, who meets it squarely with his sure foot and sends it thirty yards to the side. Truly, this is getting exciting.

Formations, while possible, are not frequent, and the players resemble a brood of chickens trying to avoid the swoop of a hawk. Clad only in athletic suits, with their bare feet sinking into the layers of dust and the rays of the setting tropical sun striking them full in the face, they would make a picture appreciated by any athletic magazine. Nor do they ever seem to tire. Presently, however, our own boys seem to take a brace; the fleet forwards, advancing together, drive everything before them. The ball is carried from one to the other, until finally it is sent skimming into the net and the game is won.

As we leave the field in the midst of the excited boys, we carry away with us many vivid impressions of that brief half hour. Perhaps we think of the Indian youth as being Westernized even in his athletic games; and so he often is. We think of football as played in American colleges, with the crowds, the excitement, and the players. Then we remember the spirit of sportsman-

STRENUOUS INDIA

ship of which America is so proud. We think of their ability to accept defeat gracefully, always treating their opponents in gentlemanly fashion. This is, in fact, one of the marks of high civilization.

Unconsciously, as our minds revert to the game just closed, we remember the readiness with which the Indian boys accepted the decisions of the umpire. When a foul was called there was no wrangle to mar the good feeling between the players. When the ball went off-side it was recovered and brought back without the least semblance of an argument. In a country noted for its deceit and lack of fair play, this seems all the more remarkable. A while ago one of the young Christian leaders frankly admitted that Indian boys lacked a spirit of sportsmanship; that they desired to win at any cost. But is this altogether true today?

I venture to assert that the spirit of sportsmanship is one of the direct fruits of Christianity in boy life. It is a medium by which they can be measured. In so far as boys act in a gentlemanly manner on the athletic field, just so far can they be said to have proved their acceptance of the Christian ideal.

Now what is the condition prevailing in India? From my own personal observation, the Indian boys are rapidly assuming the spirit of fair play. It is noticeable not only in their games, but in their conduct generally. This fact shows conclusively that Christianity has taken hold on boy life in this vast empire. It is not that sportsmanship is paving the way for Christianity, but that the latter has engendered among the boys a higher standard of play. It has taught them to play for the love of exercise, for the friendly competition, or for the mere joy of the thing. It has helped them to be more charitable in difficult moments when the temptation comes to speak a harsh word. Just as Jesus was kind and generous and manly, so the boys of India are learning the blessed secret of these virtues. Let it not be thought that the goal is reached or that perfection is attained! Very frequently a disturbance mars the pleasure of a friendly contest; nevertheless we feel encouraged by the decrease of such unfortunate events. The spirit of Christ, which has been working in American boy life for many, many years has come to India to stay and to be felt by the boys of this land.

ST. JAMES GOSPEL HALL

By Rev. LUCIUS C. PORTER, of Tungchow, North China

THE last week in October saw the inauguration at the Gospel Hall, on the main street of Tungchow, Drum Tower Street by the Fish Market, of plans for evening preaching, lectures, and Sunday school, which we have had in mind for almost two years; but lack of time and the revolution have interfered before. The hall has done good work through these years, but it has drawn largely from but one class of people, the rather ignorant, poorer folk, and soldiers. Mr. Li, the preacher, has shown real gifts in bringing such folk into the church. We wanted them, but we wanted others also, those of the more educated and more influential classes. We wanted the city as a whole to know that we were here to help all, so far as we could, and to lead men to God.

The new work has been going on steadily for two months. It is possible now to get a little perspective and estimate somewhat the results secured. When we started, the chapel was almost the only unharmed building on the street (you will remember that the city of Tungchow was laid waste by looters and incendiaries in the mutiny of last August). The first time Mr. Frame and I went out distributing programs, we entered many mat sheds occupying the sites of big shops, and but few of the old places had been rebuilt. Now the street is marvelously changed. We did not expect that Tungchow could so completely or so quickly recover from the looting. The new fronts are often of brick. Occasionally one sees iron bars across small front windows, with the main shop front secure in an inner court, signs of a lurking fear of a repetition of the trouble. On the whole, business has much revived. The corner opposite us is finer than before, and very gay at night with new style lamps.

For two months we have had three preaching services each week, a lecture on Thursday, and current events talked over informally on Saturday, with a children's Sunday school on the first day of the week. There has been a slow change in audiences; now the larger part is made up of better-class clerks and shopkeepers, and young fellows from the educated class. Tom, Dick, and Harry still drop in off the street, and many a small lad, but most of these slip out after the singing, their places being taken by more mature and dignified gentlemen, who bring their lanterns with them as though they had come with a purpose. The attention is excellent. There is no trouble in holding the audience for an hour's sermon. The lecture night still maintains its reputation for banner attendance. The subjects cover a wide range; all the sciences are represented, and many political and ethical themes are presented. The lecturers come chiefly from the college faculty, but Dr. Kao and Mr. Kung have also put themselves down. On the program for the next two months the Chinese are more numerous than foreigners.

When the second series of lectures was started off, again we went through the city distributing programs. We met with a far more cordial reception than on the first distribution. There was nothing unpleasant then, but this time greetings were marked by special warmth, and many a face was recognized as that of a regular attendant. All seemed pleased to know of the provision for future evenings of intellectual feasting. One result then, we may say, is the winning of a good class of hearers. By natural selection, our themes are finding the people for whom they are intended. Then, too, the city as a whole has taken notice of our work. We find that our talks are discussed here and there, and many look forward

to the evenings we provide. We have the beginning of a "social center."

An even more gratifying result is found in the group of young men who have already taken the first steps toward joining the church. More than ten have already done so, and they are eager to learn more themselves and to lead others to the truth. Beginning this week, we are planning a special young men's club for these fellows. It will be held after the Saturday night talks or discussions. It will aim to give them further instruction in Christian truth, encourage them to do actual work for others or for the city, and provide for simple social gatherings.

For the future we hope to arrange a "follow up" meeting after each preaching service, into which may come the many in each audience who seem inclined to stay on after the sermon. A meeting of more personal contact, we hope, will result. Thus we look forward with anticipation to a work of growing influence on Tungchow citizens.

DR. EDWARD RIGGS

THE death of Dr. Edward Riggs at Smyrna, February 16, came as a sad surprise. Although for some years his health had been impaired, yet with his regular manner of life, it was expected he would continue long at the tasks he loved. A letter from Mrs. Riggs, received after the cable dispatch announcing his death, spoke of his serious illness, involving a critical operation, but of his quick rallying, so that five days afterward he seemed to be on the sure road to recovery. No particulars of the relapse, resulting in his death, have been received.

DR. EDWARD RIGGS

Dr. Riggs belonged to a remarkable missionary family. His father was Dr. Elias Riggs, famous pioneer in the Turkey Mission; for sixty-seven years a missionary of the American Board; a leading translator of three influential versions of the Scriptures—the Armenian, Turkish, and Bulgarian—and a writer or translator of 478 hymns in the Bulgarian language; a man whose name is written ineffaceably in Bulgarian history. The son, Dr. Edward Riggs, just deceased, was born at Smyrna; was educated at Princeton College and Union Seminary, New York; and has been in missionary service in Turkey, notably at Marsovan, since 1869, or for forty-four years. He leaves a widow and seven children, five of whom are also in missionary service in Turkey. A son, Rev. Ernest W. Riggs, is president of the large Euphrates College at Harpoot, in Eastern Turkey; a daughter, Miss Mary W. Riggs, is professor in the same college; another son, Rev. Henry H. Riggs, is also located at Harpoot, in charge of evangelistic work and theological training; a third son, Rev. Charles T. Riggs, located at Constantinople, is secretary of the Western Turkey Mission, has charge of the work for Greeks there, and is editor of *The Orient*, an important weekly paper printing in English the news of the

empire and of the missionary field in Turkey; a daughter, Mrs. Dana K. Getchell, is wife of a professor in Anatolia College at Marsovan, in Western Turkey Mission; a son and daughter in this country, Mr. Theodore D. Riggs and Mrs. George C. Barnard, reside at Denver, Col. It is a striking coincidence that after seven years' service in Sivas, and thirty years' work at Marsovan, Dr. Riggs's death should come in the city where he was born, and to which he had returned only for temporary service in an emergency. The funeral service was held February 21 in the Armenian Protestant church of Pera, Constantinople, and Dr. Riggs's body was laid to rest in the Ferakeuy Cemetery beside that of his father, brought there twelve years ago.

Of the quality of the man and of the character of his work, let three of his colleagues speak. Pres. Charles C. Tracy of Anatolia College, Marsovan, wrote two years ago: —

"I have been associated with Dr. Riggs a great many years. He is a man commanding great respect, thoroughly scholarly, very industrious, and persevering and deliberate. He is never swift about anything, but has always seemed to be able to do an almost unlimited amount of routine work. He is a splendid linguist, using Greek and Turkish as naturally as any one could desire. He is conservative in character and earnest in spirit. He is exceedingly fond of regularity in all things. On the other hand, he has always been ready to bear his full share in field work and whatever involves hardship and exposure. There has always been a good deal of the balance-wheel character about Dr. Riggs. Every large mission station ought to have at least one such character. No man always goes infallibly right. Whether we are radical or conservative, we all sometimes miss the road on one side or the other; but it is probably better to be a little slow than too fast. I cannot doubt but that Dr. Riggs's preaching and teaching have had a very strong influence in this field upon more than one nationality. More and more we value the men who go right on in persevering labor for the truth's sake, looking for no reward here."

Dr. George F. Herrick, on receiving news of the death, wrote from New York: —

"He was a man of sound judgment; an accurate scholar; of unusual and unaffected modesty; a true son of his distinguished father. He was a facile and impressive preacher in three languages, and master of a fourth native language. When called to lecture in the college, where maps or sketches of architecture or costumes would be effective illustrations of the information he was to give, his skill in preparing such illustrations was that of an adept. His handwriting was equally elegant in Roman, Greek, Armenian, and Arabic characters.

"In the earliest years of Anatolia College, there was no little difficulty in bringing up our pupils to a high standard in their acquisition and use of English. Dr. Riggs was then as always a very busy man, generally at his desk till midnight. 'I propose this year,' he said, 'to take the charge of the class commencing English.' It was done. The professor of systematic theology and New Testament exegesis in the seminary became the drill master of the youngest preparatory pupils, with results of far-reaching value. This most accomplished scholar among us was also an enthusiastic itinerant evangelist. He would start off on a fortnight's tour in the villages of our field with a very minimum of road supplies, no traveling bed, and no food preparation. For twenty-four hours on one of his tours, I remember his food supply was six walnuts!

"Above all other equipment for service, that which always impressed most deeply all who came into relation with Dr. Riggs was his superb manhood, physical, mental, spiritual. He was a man of great dignity; but a man of larger, warmer, more unselfish heart never lived. There was a certain charm about his friendship which was like an unfailing fountain of sweet, pure water.

I cannot think of him as gone. His memory will remain an uplifting, refining, stimulating influence for multitudes in at least three races during generations to come."

And Rev. S. Ralph Harlow, latest arrival at the Smyrna station, writes from the standpoint of a new acquaintance: —

"It is only four months that we have been living together, but all of us to whom the country and the work is so new and strange found in him and in his wife a wonderful sympathy, which deepened with the passing weeks.

"Two qualities in Dr. Riggs's character impressed me profoundly; one was his wonderful spirit of Christlike humility. Mrs. Harlow and I have often spoken of this and taken to heart the lesson he taught us by his life. For over forty years a missionary, and the son of a missionary, holding a position of influence and commanding the respect of all who came in contact with him because of his knowledge and clear understanding of missionary questions and problems in Turkey, he was, nevertheless, so self-effacing as to remind us often of those words, 'Except ye become as little children ye cannot enter the Kingdom.'

"The other quality which meant very much to us as young missionaries, and in which Mrs. Riggs shares her husband's spirit, was his broadmindedness. Three of us fresh from America, two of us just out of the seminary, and all of us giving expression to ideas and thoughts which once out we often felt might better have been left unsaid, yet always finding in Dr. Riggs a loving sympathy and a real attempt to understand our viewpoints. Even in questions where he did not agree with us there was such a readiness to reach a point of mutual agreement, such unwillingness to reprove, that he won our complete confidence and respect."

THE TOUCH THAT MAKES KIN

IT is a mistake to separate too widely East and West; to say, "Never the twain shall meet." They do meet again and again as the fundamental instincts of human nature are touched. An American Board missionary in Peking thus describes an incident that happened to him on a recent tour some distance from the capital: "It was decided that one of the boys in the school should come back to Peking to the higher school. At daybreak before we left, fifteen or more of the church members gathered to sing 'God be with you till we meet again' and to send us off with a prayer. It was good to see the interest the whole village took in this first going away to school of the boy. Different ones were giving him good advice. 'Don't talk too much,' said the good deacon. 'If the city boys make fun of your country talk just keep quiet till you have learned their ways. And remember always to pray. That will help you over many difficulties.' The old church grandmother of the village slipped a few coppers into the boy's hand, saying that she knew he would need them. The mother of the boy, a widow, struggling to keep the tears back, said that she rested her heart because she knew he was going to a good school and that we would care for him. The men standing by were praising the two older brothers, who were sacrificing much that this younger brother may have an education. 'The Lord will give you a reward,' said one man. It was all so like the old home that I must turn my face away for a moment as I thought of the many times when my mother and father sent first this son and then that one away to school and out into the world. It is the way of life. 'The little house says stay,' but the call of the road is loud and persistent if we wish to take our place in the world and do a man's work. It is harder for those who stay than for those who go. Our love to them!"

HOME DEPARTMENT

THE FINANCIAL STATEMENT FOR FEBRUARY

RECEIPTS AVAILABLE FOR REGULAR APPROPRIATIONS

	From Churches	From Individuals	From S. S. and Y. P. S. C. E.	From Twentieth Century Fund and Legacies	From Matured Conditional Gifts	Income from General Permanent Fund	Totals
1912	$8,689.69	$2,739.00	$625.92	$533.33	$5,500.00	$2,003.28	$20,091.22
1913	9,804.51	2,339.09	997.34	2,522.33	3,000.00	1,859.30	20,522.57
Gain	$1,114.82		$371.42	$1,989.00			$431.35
Loss		$399.91			$2,500.00	$143.98	

FOR SIX MONTHS TO FEBRUARY 28

1912	$156,372.66	$23,257.44	$8,007.15	$99,732.67	$18,850.00	$11,158.63	$317,378.55
1913	161,064.54	16,968.90	10,998.96	111,846.36	25,500.00	11,235.29	337,614.05
Gain	$4,691.88		$2,991.81	$12,113.69	$6,650.00	$76.66	$20,235.50
Loss		$6,288.54					

RECEIPTS AVAILABLE FOR WORK OF WOMAN'S BOARDS AND OTHER OBJECTS
FOR SIX MONTHS TO FEBRUARY 28

	From Woman's Boards	For Special Objects	Income from Sundry Funds and Miscellaneous	Totals
1912	$119,788.30	$78,377.22	$3,509.32	$201,674.84
1913	131,750.27	67,094.77	8,177.50	207,022.54
Gain	$11,961.97		$4,668.18	$5,347.70
Loss		$11,282.45		

THE HALFWAY MARK

SIX months are gone and we are able to judge somewhat as to the trend of finances. There is much to be thankful for. Every source of income shows a gain except Individuals, the total gain being $20,235.50. From the Churches we have received $161,064.54, a gain of $4,691.88; from Young People $10,998.96, a gain of $2,991.81; from Legacies $111,846.36, a gain of $12,113.69; from Matured Conditional Gifts $25,500, a gain of $6,650; and from Interest $11,235.29, a gain of $76.66. If this rate of increase is maintained for another six months it will mean a notable year, indicating that the constituency of the Board is not content with simply maintaining the work, but is determined to push forward in these days of extraordinary opportunity. The record shows that all over the country pastors are working earnestly for the men and women at the front. The main reliance of the Board is in the multitude of small or moderate gifts obtained through the activity of the pastors.

Many prayers go up from the missionaries for the men who "are holding the ropes."

We are particularly pleased to find that the Sunday schools and Christian Endeavor Societies have a record of uninterrupted gains for six months. We recall no other such favorable period since the Board instituted the Educational Department. Evidently the work done in that direction is beginning to count. We believe there are large possibilities in our young people which have not yet been realized. There is no class of givers and workers we are more anxious to encourage.

As to the last month, the story is a varied one—gain here, loss there; but striking the balance the account is on the right side. All the items for February and for the half year are tabulated above, and will repay examination.

"TOUCHING" THIRTY CENTERS

By Secretary D. BREWER EDDY

WRITE down four new converts to the siren lure of the Pacific coast. They are the Eastern members of the Board's team for the Institutes held in January and February. The trip touched thirty centers and over 150 pastors and churches, over 16,000 hearers, with a total output of 250 speeches, which last fact in itself testifies to the patience, courage, and devotion of the Board's friends in the West. It was a rare welcome and a most cordial response given us in the splendid fellowship of a great cause.

In one detail at least records were broken, for Spokane presented to the team the deepest snows since 1889; Seattle will remember 1913 as the year of the big fog, while six inches of rain in thirty hours was the most strenuous effort ever recorded by the weather man in Los Angeles. The marvel is that the team nevertheless came away with an impression of sunshine and blue sky.

Few campaigns have caused more trouble to the women of the coast. The muss and fuss of one church supper must be multiplied by twenty-six to give the total of devoted service offered by the women as the price of success. Around these tables the happiest hours were spent. Here the missionaries drew close to their friends in the churches in delightful social friendship. Mrs. Cowles's Zulu clicks vied with Dr. Chambers's quaint Scotch stories and with Mr. Storrs's well-timed tale of "The Gal Named Moll." From the reception on Saturday evening to the concluding moments when the missionaries led the audience in the Lord's Prayer in four tongues, there was a constant increase in interest and enthusiasm of response. It would be impossible to bring together three missionaries whose life stories were more varied or more vitally interesting. They deservedly won a splendid hearing in each city, and the three continents for which they pleaded have been personalized in the thought of their hearers.

Of course the first impression of such a trip is that of the spiritual possibilities suggested in the buoyant and aggressive optimism of the coast. The men who are standing under our churches there are evidently of the type that do the boosting. All the way from the lavish street lighting to the determined absorption of the benefits of the Panama Canal, one feels the atmosphere of business hustle. The change from our New England mill cities, where seven out of ten faces passed on the street are foreign-born, to distinctive American types in preponderance, was a joy. These men appreciate that they represent the most rapidly growing section of Congregationalism, and they seem ready to take upon their shoulders an increasing share of the denomination's service.

Great encouragement has come from this glimpse of our students in the West. There is probably no city in the East where three volunteer bands of thirty-five members each are gathered within so small a radius as in Los Angeles and

Claremont. During the journey at least a hundred Congregational Student Volunteers were interviewed concerning their future service under the Board.

It was impossible to close one's eyes to the gravity of the problems confronting the Board and the denomination on the Pacific coast. The tremendous home mission burden in each state makes necessary the continued emphasis upon self-preservation. It would be poor statecraft to cut down the present home missionary budgets by a dollar. The West is laying deep foundations for a splendid future in the sacrifice and devotion of the present generation. Yet it can most earnestly be hoped that under the Apportionment Plan the Board's interests will not be endangered.

The objectives of this trip were two-fold: to deepen the spiritual impressions of the Board's work through the challenge of the world-wide Kingdom, and to spread definite and concrete information concerning missionary progress, literature, and plans. We can only pray that these two purposes have now become the results of the campaign.

NO PITY NEEDED

One of our missionaries returning to the field feels called upon to commiserate the officers of the Board because they are obliged to work at the hard task of securing funds for the missionaries to expend. Her remarks are as follows:—

"It seems almost too good to be true that I am really going back to my work. I am really sorry for you people that have to dig, dig for money. I'd rather go to the front any day. My sympathy and farewell greeting to each." We wish to say that the officers of the Board are thoroughly enjoying their task of financing the missionaries on the field. They admit that the missionaries have the larger and the better end of this business, but it surely is a pleasure and not a drudgery to be here at the home base and to be engaged in stirring up the churches and interesting individuals to become joint partners in this glorious enterprise. Every aspect of this foreign missionary work is full of joy. The missionaries do not wish the members of the churches to be wasting any pity on them, and certainly the officers of the Board do not care to have the missionaries waste any pity upon those of us who are standing by the stuff at home. The exhilarations and rewards at this end of the line also are as constant and satisfying.

THE APPEAL OF A LIFE

As this *Herald* goes to press the Livingstone Centenary is only ten days off. Orders for the literature are still coming in. The Missionary Education Movement reports the sale of 21,500 copies of the biographies by Silvester Horne and Basil Mathews. The Boards have used thousands of the leaflets especially prepared for the centennial — 35,500 of the "Suggestions for Pastors," 29,500 of the prayer meeting outlines, 660,000 of the Easter exercise, 31,500 of the five-minute stories for the Sunday school, and 24,500 of the popular programs for the young people's societies.

In our own office it has been an inspiration to see the response from leaders all over the country. The alertness of pastors and leaders of young people is unmistakable. One church in Connecticut is to celebrate the centennial early in April by having a missionary exhibit and pageant of Africa. Study classes, special programs, and a vigorous reading campaign have been pressed among old and young since the first of January in preparation for this.

We may expect to see results of the centennial not only now but years hence, when boys and girls impressed today by this great life will be men and women responsible for benevolences in the churches. Livingstone himself was influenced for missionary service through the reading of Gutzlaff's appeal on behalf of China. We may confidently hope that gifts of life and money may be won now through reading the story of this life which gave its last full measure of devotion for Christ in Africa.

FOREIGN DEPARTMENT

TURKEY

A Landslide in Albania

Mr. Erickson recently had an interview at Lausanne with an Albanian who was representing the provisional government in the public press, and who declared that he had it only a few days before from one of the leaders in Albania that the Mohammedan Albanians (he himself is a Mohammedan) are ready to throw off that faith almost *en masse* and to come back to Christianity, the religion of their fathers. Furthermore they do not choose to become either Catholic or Orthodox (Greek Church), but Protestants; for the latter are free from political complications, and represent the ideal that appeals to them, viz., the ideal of England and America. Mr. Erickson adds: "He told me, moreover, that all Albania was united in asking for a Protestant prince as ruler over it. These things have been told me for two years, but I didn't know how much to attribute to flattery and how much to sincerity. Now that it has come 'in cold blood,' so to speak, from one Albanian to another, it seems to me that it has startling significance."

Re-enforcing this forecast comes a similar prophecy from Rev. Robert Thomson, of Samokov, Bulgaria: "It is premature yet to be very sure; but personally I shall not be surprised if we soon hear from Albania news similar to that now reaching us from Macedonia, where we are told that Pomaks (Mohammedan Bulgarians) are being baptized into Christianity by the hundreds. There is no doubt that the prestige of Mohammedanism has suffered severely by this and past wars, in the minds of the local population; and since their forefathers accepted Mohammedanism because it then was the conquering religion, they seem ready now to accept Christianity because its time of triumph has come. Not a very lofty conception of religion, it is true; still, it opens the doors for the Christian preacher. And to people who have been brought up to hate alike the outward symbols of Christianity and its reverence of pictures and worship of Mary and the saints, the purer and simpler Christianity that we set forth ought to be specially acceptable. So I think that we may hope for openings for the religious no less than for the secular teacher in Albania."

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Suffering in Albania

Mr. Kennedy, having gone from Kortcha to Salonica to stimulate arrangements for relief work, reports signs of distress everywhere. Thirty villages were burned from Florina to Kortcha. In another district over forty villages had been burned; in the vicinity of Janina 150 villages were thus laid waste; in a fourth district there was great suffering for bread. For some time to come Albania will need relief work. From advances made to him at Salonica, he had bought fifty-five sacks of flour and five sacks of rice; and, being granted an interview with His Excellency, Prince Nicholas, received a paper authorizing the free transportation of this supply to Kortcha.

✻

For Mutual Aid

A bright incident of Turkey's war has been the protecting presence in Smyrna harbor for several months of the United States armored cruiser *Tennessee*, in command of Captain Field, as the flagship of Rear Admiral Knight. The Mission and the International College have formed happy acquaintance with the

officers, as the accompanying picture indicates, taken on December 21, when a party of two dozen from college and

THE PARTY "DOING" EPHESUS

"Doubtless Paul was rushed along this street, and in the theater, one corner of which appears in the picture, unquestionably was the riot of Demetrius"

cruiser jointly explored Ephesus. The college chaplain, Rev. Mr. Brett, has conducted services on board the *Tennessee* every Sunday afternoon, with Messrs. Brewster and Harlow and Professors Lawrence and Reed as speakers.

⚜

A Time for Reform

According to Dr. Shepard, of Aintab, in the latter part of January there was convened in Aleppo (and presumably in each vilayet of the empire) a Provincial Diet, or assembly of notables, to consider needed reforms for the province. Professor Bezjian, of Central Turkey College, was one of the two delegates from Aintab. The initiative was from Constantinople, but the real object of these assemblies and their real scope are unknown. It may have been merely a shrewd move to forestall European interference, although those who know Kiamil Pasha best credit him with sincerity in all that he does.

⚜

Enlargement at Van

Dr. Raynolds reports progress on two new school buildings now under way; first, a boys' building, 74 x 50 feet, besides the extension for the stairway. This building is three stories high; the basement is to be used for a play room, the second story is given up for classrooms, while the third is a hall extending over the whole building, save that four rooms are partitioned off on the south side, but so arranged that they can be thrown open with the hall whenever needed. There is still chance under the roof for several more rooms, as required and as funds are in hand for completing them.

The girls' building is 84 x 58 feet, also three stories high; the walls and roof of this building are completed, but inside work waits until the other house gets farther along. All this sounds very fine and satisfactory; it chastens enthusiasm to learn, as Dr. Raynolds has to admit, that part of the expenses of the building, which have exceeded calculation, have been met from his own pension and private funds.

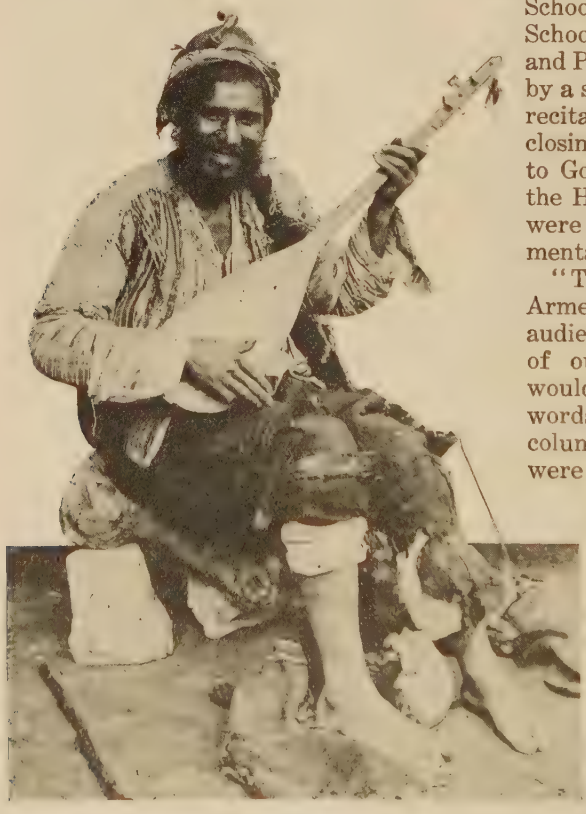
⚜

Another Club that Reaches Moslems

The club as a means of Christian approach to the Turk seems to be winning favor with the missionaries. Mr. Goodsell, of Marash, reporting the burden which its financing entails and which drives him nearly to his wit's end, still emphasizes the importance of the new reading room and club there: —

"I asked the young man who is my assistant in the work whether he

thought the present outlay was worth while. He replied that the work was big with possibilities. More than one-half of the regular frequenters of the place are Moslems, and personal contact with them is possible in a way that is otherwise very unlikely. We have just secured an imperial *irade* sanctioning our opening a night school for young men. This puts an official stamp of approval on the enterprise which, while we must be careful not to abuse it, opens up wide possibilities. The place is becoming well known as a clean, uplifting center for young men of all classes. It is breaking down walls of prejudice, and lacks only funds and more time on the part of us missionaries to do a wide service in furthering mutual understanding and good fellowship and all that is sure to come in the train of such conditions in Turkey. I submit that if our constituents intend to push on into direct Moslem work, they ought to be thankful that this work has been begun and that they can have a share in it."



THE OLD WAY
A Turkish Minstrel in Sivas

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Handel's "Messiah" at Sivas

"Comfort ye my people" must have sounded with special appeal upon the ears of dwellers in Turkey at this last Christmastide. This is how Prin. E. C. Partridge, of the American Normal School at Sivas, describes the rendering of "The Messiah" at that station: —

"Our older pupils have had much pleasure and musical training this winter in the preparation of parts of 'The Messiah.' The chorus of 100 voices was made up of the church choir, composed largely of teachers, the Girls' School chorus, and the Normal School Glee Club. The Overture and Pastoral Symphony were played by a string quartet and organ. The recitative, 'There were shepherds,' closing with the full chorus, 'Glory to God,' was very impressive, and the Hallelujah and Amen choruses were effectively sung, with instrumental accompaniment.

"This concert took place on the Armenian Christmas Eve before an audience of 300 persons, graduates of our schools and others who would appreciate such music. The words of 'The Messiah,' in parallel columns in English and Armenian, were put into the hands of the audience, and the pastor of the church read before each part the words to be sung and the intervening parts not sung.

"The impressive silence of the audience and the reverent attention given to the music and to the reading of the Scripture passages made us feel that the people appreciated the religious significance of the oratorio and that the effect was more

TURKISH WOMEN GATHERING FUEL

marked than that of most sermons. It is an indication of the musical and religious standard of our schools, that the pupils have entered thus heartily into the work of preparation, and have shown a deep appreciation of 'The Messiah.'"

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The War and the Moslem

The effect of the war on Christian work for Moslems is now a burning topic among the American Board's 200 missionaries in Turkey. One of them writes as follows of the prospects as he sees them: —

"By way of contrast, this war has done much to open the eyes of Moslems to the inefficiency and weaknesses of the Turkish military and political organizations, and in some cases it has opened their eyes to their fundamental moral weaknesses; viz., jealousy, suspicion, covetousness, and untruthfulness. They are beginning to see that a government cannot be run by persons, each of whom is suspicious of everybody else and covetous of all that another man possesses and deceitful even to friends. These plots and counterplots, revolutions and counter-revolutions, and the many internal troubles are beginning to show some of the Moslems the deplorableness, if not hopelessness, of the present situation; and they are beginning to look with envy on the Western nations, where at least a few men can trust a few other men in matters public and private.

"In many cases they have learned, or are learning, of the real friendliness of the missionaries, and they are even now turning to them for help and enlightenment. In conversation with a young Arab student in the Imperial University, I learned that many Moslem students would enter Christian schools and colleges even now if it were not for certain well-known political, moral, and religious restrictions. And this same young man assured me that any break-up in the government would surely mean that many young men of the Moslem faith would seek education in Christian schools and colleges.

"What is true of the result of the present situation in our schools and colleges is also true, although, perhaps for the present in a lesser way, of the result on our evangelistic work, provided, however, that men, funds, and equipment can be secured to meet the new opportunities. Genuine Moslem faith among the younger Turks is a scarce article, if I can believe the reports of certain young Moslems with whom I have talked on this subject. In many cases the loss of the Moslem faith is resulting in agnosticism and skepticism, but in some cases there is a strong desire to find out what the Christian religion really has to offer; and I believe that an increasingly large number of these young men would be ready to listen to wise presentations of the truths of Christianity. This, however, will mean more men especially trained to meet this particular problem, as well as more money with which to furnish adequate equipment for carrying on such work. I am hoping and praying that both of these needs may be met in the near future."

*

INDIA

A Centenary Feature

It appears that an unusually large number of persons are now entering into fellowship with the churches of the Marathi Mission. In the eleven months closing November, 1912, 382 persons joined those churches on profession of faith, while the increase of the Christian community was 756. A hundred more were baptized during the next few weeks. It is likely that a large number will be added during this year, and it is proposed that at the centenary celebration at Ahmednagar the coming November one service shall be mainly for those who have made the Christian profession within the year. The church can seat 1,300 persons. As the centenary bulletin suggests, it would

certainly be inspiring if the new converts should fill a considerable part of that large building and receive the messages from their Indian leaders and from the representatives from abroad.

⁜

Wai Hospital's "Opening"

In our last issue, Dr. Lester H. Beals described the new hospital secured for Wai, in the Marathi Mission. Here is his account of the way it was formally opened: —

"A building of this kind to be properly launched in this country has to have an 'Opening,' and ours came off on January 23. It was a delightfully joyful occasion for us, as you can readily imagine, though as a matter of fact if we had been left to our own choice in the matter, we would have dispensed with the official event or would have preferred a simple dedicatory service. But public opinion is strong on such points, and we were strictly orthodox. A large *mandap*, or canopy, tent-like affair, was erected in front of the hospital and gayly decorated with red cloth, flags, and flowers. Here the guests were seated and the program was carried out, concluding with the garlanding of the collector and the distribution of flowers. Each guest was given, besides flowers, the fan leaves and betel nut; attar was applied to the back of the left hand, and scented water was sprinkled over the clothing of each. After this ceremony was over the collector led a procession into the building, declaring it 'opened' as he entered the operating room door. Then the whole building was thrown open for general inspection.

"Fifteen or twenty Europeans were present and several hundred Indians, mostly Brahmans. Everything passed off smoothly and left the day a very happy memory for us. A cataract case was waiting at the door early the next morning, and we began work by operating on both his eyes. He had his bandages removed today and saw our faces, to his great delight, as did also another cataract case who lies next to him. I think one has to have the experience to appreciate how it feels to operate in a clean, light room, with a solid floor under your feet, after ten or twelve years of dirt floors and mud walls and murky light.

"It is with a deep sense of gratitude that we accept the privileges and opportunities that come with this new equipment, and our faith is strong that it is all to mean much for years to come for the Kingdom of God in this part of the country."

⁜

Two All-India Conferences

At the close of last year was held at Serampore, in the main hall of the college founded by William Carey, an All-India and Ceylon Student Conference. Two hundred and eleven delegates were registered at this first conference of its kind ever held in India. Dr. Mott and Mr. George Sherwood Eddy were among the speakers, a list of whom included distinguished missionaries and native leaders of Christian India. The conference was managed entirely by students, assisted by one or two Young Men's Christian Association secretaries; students presided over all its sessions.

At the same time that this conference was in session, another, the All-India Mohammedan Conference, was meeting at Lucknow. After three days of strenuous discussion on the subject of the Mohammedan university, room was made on the program for an address by a Church Missionary Society missionary, Miss McNeile, of Agra, on the subject of the education of girls. Her words were repeatedly welcomed by applause. In the afternoon of that day a reception to the conference was given by the Reid Christian College and the Isabella Thoburn College, two missionary institutions located at Lucknow. Representatives from all the missions in Lucknow were in the receiving line, and missionaries and students conducted visitors around the buildings, after which refreshments were served in the main building, followed by a short program of addresses.

In response to the words of the hosts, the chairman of the Mohammedan conference made appreciative and cordial reply. After reviewing the excellent work done in education by American missionaries, he assured the company that Mohammedanism was a tolerant religion; thanked the hosts for the opportunity of seeing the inside of the school, and said that the lessons which had been learned would be of great use to them in the school for girls which they were planning to open in Aligarh. Among the guests were three Rajahs, with the entire faculty of the Aligarh Mohammedan College.

⚜

AFRICA

Native Progress in South Africa

A writer in a South African newspaper, giving figures to show the progress of the natives, presents the case of nine families at an upcountry mission station. They had sold last summer over $1,300 worth of different kinds of produce raised on their farms, while from two to four times as much more was held in reserve for food, for this year's planting, and for later sales. These natives used ten tons of fertilizer, owned twenty-one plows of various kinds, six harrows, eleven cultivators, five planters, three wagons, one trolley, and one cart. The missionary in charge declares that these nine families are not a specially selected group, but are representative of the whole of his congregation. The writer of the article suggests that such instances of native industry could be multiplied, and that it is certain they will increase as the stimuli of Christianity, education, and competition are properly applied.

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Famine Relief at Mt. Silinda

Miss Gilson reports that the heavy task of distributing inadequate relief has gone on at Mt. Silinda with the strain of having to deny many needy applicants, some of whom had walked twenty-five miles to secure a portion. Many women and children who had come to the station ill or in desperate need had to be cared for. In the district, though no reliable information has yet been secured, it was feared that hundreds had died of starvation. Mr. Fuller's trip to Umtali and Salisbury in search of relief revealed the sympathy of governmental officials. The government has spent £6,000 (sterling) in purchasing mules and wagons for transport and has sent 1,500 tons of grain to Victoria in the last eight months; yet not one sack was on hand when Mr. Fuller was in Salisbury. At Umtali he secured thirty-nine sacks containing 200 pounds each. The cost was $7.62 per sack, while $7.40 more would be needed to cover its transportation to Mt. Silinda. Good rains had come and much planting had been done. Dr. Lawrence had sold small quantities of corn and *ungoza* for seed, with the promise of the government to replace it. In the Sabi region the rains were rather late in coming, and probably few of the people there had seed to plant.

⚜

The Brotherhood of Islam

That Turkey's disastrous war touches all the followers of Islam and has its bearings on the welfare of that faith appears from the fact that meetings of Mohammedan merchants and of their assistants were recently held in Ladysmith, South Africa, to meet Turkish representatives from Constantinople and to raise subscriptions for the Red Crescent Society and its relief work. A total of £320 was secured, the entire company of the Ladysmith Moslem assistants subscribing liberally by paying nearly a month's wages each.

⚜

Four Zulu Ordinations

Rev. C. H. Maxwell, of Esidumbini, in Natal, writes: —

"Among our Zulu churches the year 1912 was prominently marked by the addition of four ordained native pastors to our previous list of nine. On January

24 of that year, Mr. Mbiya Kuzwayo, for some time the most active of the native evangelists in our Zulu churches,

THE CHURCH AT PRETORIA

Pastor Mndaweni stands by the door; with him is Master Henry Maxwell

was ordained to be pastor over the old, well-known church at Groutville, or Umvoti Mission station. His work there for two years past has given the mission and the churches great encouragement.

"On February 11 occurred the ordination of Mr. Zephaniah Mndaweni in Pretoria, the capital of the South African Union, where we have an energetic church which had been under Mr. Mndaweni's pastorate for three years before his ordination. Pastor Mndaweni uses four languages, Sisutu, Zulu, Dutch, and English, with equal facility, and as the blending of the tribes is very great at Pretoria, when preaching he sometimes speaks in one language, then translates his own address, sentence by sentence, into some other language, that he may be understood by a larger number of his auditors.

"The next ordained pastor is W. J. Nyatikazi, who after seven years' study in Southern schools in America was ordained there by the Methodist Episcopal Church South before returning to work in his native country. Pledged to labor for the church that had ordained him, he established himself in Zululand and toiled with energy until his bishops, unable to assume work in this part of South Africa, released him to affiliate with some other Society. So it happened that he appeared at Esidumbini on the 4th of last March, dressed in clerical collar and high-cut frock, riding on a white mule, and introduced himself as a candidate for 'Room to stand on the American Board.' His meaning would have been clearer if he had said 'a standing under the American Board.' It being clear, at least, that he did not intend to trample on the Board, his application was in due time considered and a committee appointed to visit him and his work and make report. One picture here shows him as we found him, ringing a church bell of his own improvising; and another picture shows some of the people waiting for service outside of the building that they had themselves erected, and which was now for the first time to receive European visitors. The ordination papers satisfied the committee, and on its favorable report to the Pastors' Conference at Esidumbini, Mr. Nyatikazi, on December 5, after examination, was unanimously voted into the membership of the con-

PASTOR NYATIKAZI RINGING THE CHURCH BELL

ference. Since then the Esidumbini church has chosen him pastor, to succeed the late honored Pastor Sivetye,

THE CHURCH TO WHICH THE BELL SUMMONED THEM

who resigned at Esidumbini six years ago.

"The last of this year's quartet is pastor Daniel Zama, who, having worked faithfully with the Noodsberg church, was rewarded with ordination at the hands of a large and enthusiastic council of all the churches in the mission on December 8. The church building, which accommodates 450 people, proved so inadequate that it became necessary after the service had been begun to remove the seats from the church and to conduct this impressive ceremony in the open air.

"These events greatly strengthen the working force in the churches of the Zulu Mission. The ordination of the Master's spirit had previously been given to all these men; under His guidance they shall lead many of their brethren to the Light of Life."

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Hurrah for Amanzimtoti!

The government education department has borne its witness to the good work being done at the American Board's Amanzimtoti Institute by promising $2,500 for a new class room building ($2,000 toward the building and $500 toward the equipment) to take the place of the tumble-down "Ireland Home" structure, the understanding being that the new building shall cost twice what government allows. Also the grant made on the average attendance in the Board's school has been increased from £1.10.0 to £3.0.0. Furthermore, it is promised that if another white teacher is secured for the standard classes, the government will pay not only half his salary, but also half the salaries of the two native teachers in Standards V and VI.

The new school year was about opening when Mr. LeRoy wrote the above news. Already sixty-five had applied for entrance into the first-year normal class, and applications were coming in every day; yet it is felt that one teacher cannot well take care of more than forty pupils; the need of another teacher is therefore urgent, unless the school is to relinquish its hold, *which must not be*. A first-class agricultural instructor for that department has been secured in the person of a graduate of an Australian agricultural school who for seven years has been in charge of the government experimental station, a few miles from Amanzimtoti on the coast. No wonder Mr. LeRoy concludes his letter with the cheering cry, "The edu-

cational outlook for our mission has never been brighter than it is at the present time."

⚜

JAPAN

The Outreach of Kobe College

Miss Susan A. Searle, president of Kobe College for Girls, writes of an interesting experiment in the way of a teachers' conference held at the college last fall: —

"One Saturday afternoon in November we had a meeting here of the recently organized society of principals and teachers in girls' schools. Six schools of high school grade, only two of them Christian, are included. The object of the association is to consult informally in regard to our common problems and to promote friendly relations among ourselves. We arranged tables to form a hollow square, limited the expense of our refreshments to ten sen (a nickel) apiece, and spent two or three hours pleasantly and profitably in talking together. Two or three of the educational officials from the city and the prefectural offices were present and added to the interest of the occasion.

"Two weeks later we held a similar meeting for the principals of the city primary schools. In that case, however, the gentlemen were the guests of our school. One subject on which we talked was methods of dealing with backward children, and I was interested to find efforts being made to use some of the newer methods of our home schools. We are hoping to continue the acquaintance begun in this way by calling at the schools and, perhaps, through our library, as one or two of the gentlemen expressed a wish to make use of it."

⚜

The School Door Is Open

"Within a twelvemonth buds that have been for years a-forming have burst into blossom." So writes Rev. George M. Rowland, D.D., of Sapporo, to the church in Norfolk, Conn. He points again to the Three Religions Conference, not only as open government recognition of Christianity, which means much, but as affording Christianity, with other religions, an opportunity for aggressive work.

"Hitherto in government schools, for example, no religious teaching was allowed. The youth were to receive a non-religious education. It was in many quarters plainly declared that youth in schools were too young to select a religion and should let religion alone till they reach maturity. Now, on the other hand, the government recognizes the need of religion in the formation of the moral character of youth. That is to say, the government itself has changed its attitude from the negative to the positive, and the Christian Church is at perfect liberty to enter in at the open door. This whole movement seems to be the result of the effort of the open-minded vice-minister of the Home Department, Mr. Tokonami, a gentleman whom it is my pleasure to know personally. Mr. Tokonami traveled in America and Europe some two years, if I mistake not. On his return he wrote a book on his observations in America and Europe, a copy of which he gave me, with his autograph, and in which he says: 'The moral life of the West is based upon Christianity,' and 'It is impossible to have any real moral life in a nation without religion.'"

⚜

CHINA

America and China

Rev. Harry S. Martin, writing from Peking, emphasizes the favorable light in which American missionaries find themselves in China today: —

"It is pleasant to tell of the unusually friendly attitude the Chinese have toward the United States at the present time. From the public utterances of the president down to the casual remarks of your cart driver there is voiced the sentiment that America is

THE CHINESE–AMERICAN COLLEGE BANQUET AT PEKING

China's friend and that this country looks to the friend across the Pacific for counsel and help. I recently dropped into a session of the literary society of Ch'ing Hua (Indemnity) School and heard from the lips of ardent student patriots that China's greatest need at the present time is an alliance with America. The Chinese-American College banquet held a fortnight ago in Peking was a genuine love feast, so ardent were the advocates for a closer unity between the two countries. One of the most recent clubs formed in Peking is an organization to cultivate the friendly feeling between the two republics. At the first meeting of the society, forty members of the national council expressed the desire to join the club."

✣

A Typical Station Class

Rev. Harry S. Martin, of Peking, upon returning home from an outstation eighty-five miles south of that city, where he had been to help in the conduct of a station class, writes enthusiastically of his work. It is in such labors with the church members in the outstation that one comes into real touch with Chinese life; and this endeavor to cultivate the Christian virtues and a knowledge of the Bible in those who are already church members or desirous of becoming such is one of the most vital parts of missionary work. The teaching force, besides the active young preacher of the place, who had energetically worked up the class, consisted of another young preacher from a village near Peking and Mr. Martin. For the first ten days the three held forth; then upon Mr. Martin's return to Peking, Pastor Wang was to go down to finish the month's instruction.

They found a pleasant guest room, cold, to be sure, but comparatively clean, a good room used for services, and a couple of rooms for the preacher's family; also a boys' school and rooms for station class pupils; altogether one of the best equipped of the outstations. While the village itself is not large — only fifty families — it lies directly between two other larger villages, so that within a radius of a mile from the church there live three or four thousand people.

Working It

The day's round was as follows: —

"We are up with the sun and I go for a short walk while Huei starts the fire in the stove. We work together at preparing breakfast, but do not eat together. The Chinese eat standing up or squatting down or at tables, just as it happens. After breakfast I work on my talk or prepare my Scripture lesson. At nine comes a prayer service of fifteen minutes, and then I hold forth for an hour on the parables of Jesus. We read and work them over together, and I am surprised that the men get as much as they do of what I am saying. After this T'sao Hsien Sheng expounds the catechism for half an hour. In the afternoon the men study the book of Acts with T'sao and Huei. For the day sessions we have about twenty men out and for our evening meetings between thirty and forty. There are but three who come from other places and are boarding here.

"Our evening meetings are of a more popular character. For instance, we have talks on The Republican Form of Government, on Farming in America, or on The Care of the Body. One evening we answered the question, 'Why am I a Christian?' and one evening we had a prayer meeting, when all took part. After the meeting some of the men gather in my room and we look at pictures and talk and plan till bedtime. There are young men and old men, men who have been in the church for years, some who have just joined, and others who are merely inquirers. They ask about how we live in America and about affairs in Peking; they look over and feel my clothes, and remark how warm a wool garment must be but think my feet would freeze; and I find out what I can about the men's families and their homes, and hear them tell what good things Dr. Ament and Miss Russell did for them.

Weighing It

"And when the men go and I get to bed on my cot my mind is so full of plans that I can hardly get to sleep. There is so much that ought to be done and that can be done to give these men a more abundant life. It will come as they learn more of Him who giveth to all men liberally. As I lie thinking I hear the young men who have gathered in an adjoining room talking and laughing and singing hymns, and I realize that young men of all countries are much the same. They like to get together and talk things out; they are susceptible to the call of the ideal, and they will respond when you come to them frankly and sincerely. We shall be disappointed in some of them, for haven't we been disappointed in some of our American boys? But we will keep loving them and working for them, and in the end the wheat will be separated from the chaff.

"The last few days at the station class were much like the earlier. One day we went to the market town and had three hours of preaching in the little chapel there. On Saturday we went to the county seat, where we visited the high school and where we had a service."

⚜

A Student Movement toward Christianity

Mr. Porter, of Tungchow, declares that word from educational centers like Tientsin, Paotingfu, and Peking indicates a widespread movement among the students to study Christianity. The movement is felt already in a small way at Tungchow. There two students from the normal school are already on the rolls of formal inquirers. Plans for a strong union college or university at Peking are well timed, and deserve to be pushed with breadth of vision and strength of resolve.

⚜

Foochow Notes

Mr. Peet reports good news of the rapid growth of the recently formed church among the Tartars (Manchus) of Foochow city. Established early in the fall with a membership of eighty-three, on the day on which he wrote thirty-three more were added to it by confession of faith.

The annual meeting with the helpers, just closed, had one marked feature, the formation of a Congregational Council or union consisting of the male ordained missionaries, pastors, and delegates from the several churches, varying from one to three or more from each church, according to its membership. The hope is that through this council the foreign and native workers may be drawn closer together in common sympathy and interest.

⚜

An Enthusiastic Preachers' Conference

At the beginning of the year the thirty-three preachers and two pastors connected with the South China Mission of the American Board met with the two male missionaries located at Canton, Messrs. Nelson and Johnson, for a four days' conference. The conference was held in the new church built last year at a cost of about $6,000 (silver) at Sam Kap in the San Ning district. The guests from a distance were entertained at the church, the top floor being used for a sleeping room. Accommodations were all that could be desired and the weather was favorable. At the day sessions papers were read on themes from the Old Testament and from church history and on texts from the New Testament, while the evenings were given to discussions. The program was well prepared and well carried out.

The preachers were enthusiastic along the line of self-support, promising to help the missionary and pastors with definite pledges, which made it likely that at least $500 in silver will be realized from this movement this year. An educational association was formed to help worthy young men to the ministry and to prepare women to become Bible workers. The marked feature of this conference was the emphasis laid on prayer; some of the prayer meetings were very spiritual and earnest. Mr.

SAM KAP CHURCH, WHERE THE CONFERENCE WAS HELD

Nelson declares that in looking over the men assembled he could not but feel that they had made wonderful progress in the Christian life and in general knowledge since their conversion; he also felt that the gospel had taken deep hold in that region.

✣

A Hopeful Judgment

Reviewing the first three years of his missionary life in North China, Rev. A. B. DeHaan, of Pangchwang, points out an impression gained of the Chinese people which inspires hope for the evangelizing of that huge mass of mankind: —

"After three years in touch with a civilization which is materialistic through and through; with a civilization which tenaciously holds to the old; with a people who know nothing about the modern life but live as their forefathers lived for many centuries before; with a race whose one great ideal is 'to get over the days' instead of trying to get ideals while going over these days; with a race which lives much as we would not have the animals we love as pets live; with a race that is poverty-stricken in a sense we do not know anything about at home; with a race that does not know what honesty is as we count honesty; with a race that might well discourage the stoutest heart (I have said the above not about the few Christians found in China, although they are by no means entirely free from the above things) — with all these things staring one in the face I can still say that I believe in men and in the Chinese race. It is a great race. It has the possibilities of any people. It has kept the ideas and ideals of its greatest teachers in books at least, if not in hearts expressing them in action. The Chinese have responded to the best when it has had a fair chance at them. They have shown that they can die for ideals if necessary. Every sterling quality we know can be found in some one or other. It is not dirt that would make me lose faith in the possibility of humanity. It is not the outer garb of civilization that could make me lose heart. It would only be if I could not find men and

women everywhere responding to ideals. They have responded here and will continue to respond."

*

MEXICO

Disturbed Fields

The American Board has no missionaries at Mexico City. It is not within the zone of the recent ghastly warfare and murder. But the general disorder of the land — the lawlessness, terror, and confusion that are widespread — cannot but interfere with missionary work, if it does not imperil missionary lives.

ROYAL PALACE, MEXICO CITY

At which Diaz's forces directed their fire along the city streets

Mr. and Mrs. Fritts, whose departure to Guadalajara was chronicled in our January issue, write that they have been given a great initiation: —

"We had not been here a week before we had a visit from the thieves. Then came typhoid (Mr. Fritts had a very severe attack of that fever) and earthquakes (twenty-one shocks!); and now we have just passed through a volcanic eruption. Monday the lawns were green, the birds singing in the trees, the roses and violets blooming in the garden. Tuesday morning we beheld nothing but a desolate, gray waste. In Guadalajara the fall of ashes was about one-eighth of an inch on the level." Nothing is said of troubles from the revolution at Guadalajara.

Letters from Northern Mexico reflect the difficulties of the unsettled state of

affairs and the presence of marauding and insurrectionary bands. Mr. and Mrs. Case, after being visited at San Buenaventura last November by armed night robbers, who took all their money (not a large sum) and personally maltreated Mr. Case because he had not more for them, felt compelled to withdraw to the States for a while, and are temporarily settled at Monrovia, Cal.

⚜

In the Indian Country

Mr. Wagner reported from Hermosillo in the far northwest, at the beginning of the year, that the Madero government was not popular, that the financial condition was critical, the number of unemployed increasing, and provisions rising in price. While longing for better conditions soon, he felt they were hardly to be expected. The rebellion had brought about a cold indifference to religious matters, especially in Roman Catholic circles.

⚜

And at Parral

A letter from Miss Mary B. Dunning, of Parral, received February 19, brings the latest word from the North: —

"Mexico has rather taken a back seat since the trouble between the Turks and the Balkan peoples. We do not get the *news* until they are the *olds*, but we know the war is going on. I cannot help a wish that these people had some of the grit of the Balkan peoples. They are so contented to live at a 'poor, dying rate,' when they could, if they wished, suppress the bandits or rebels and put an end to such times. But the mass of the people are indifferent to the state of things and think it is the will of God to have it so.

"We are suffering no trouble at present; there are federals here all the time, but we have little confidence in them as far as protection goes. I must confess to a smothered desire that *something* would bring matters to a crisis; it does seem such a dreadful state for the country to be in. School is quite small. Many scholars went into the public school, as that commenced before ours, and they may think, if things continue as they are, or grow worse, that our school might close again. Then, many of our former pupils are not here. Catholicism, too, has bestirred itself, which probably has something to do with our small number.

"The church is doing well. Mr. Wright was here last week, is now in Santa Barbara, and will be in Las Cruces before returning here. He says Parral Church and Las Cruces Church are the most flourishing of the Northern Mexico Mission. Our native pastor, Señor Ordonez, is doing good work."

THE BOOKSHELF

Anson Burlingame and the First Chinese Mission to Foreign Powers. By Frederick Wells Williams. New York: Charles Scribner's Sons. Frontispiece. Pp. 370. Price, $2.00 net.

This book is of special importance to those interested in the development of intercourse between China and the West. Anson Burlingame, as United States Minister to China, was the first representative from Christian nations to proclaim the possibilities of that great people by way of material, national, social, and moral reform. Winning the confidence of the Chinese, he headed a special embassy to represent China to the United States and the leading nations of Europe, which mission he performed with distinguished fidelity and power. The Burlingame treaty with China, signed in 1868 and ratified by China in 1869, marks the chief direct result of his mission. His death in St. Petersburg, before his plans for China had been consummated, left the cause he represented without a champion.

Mr. Burlingame's estimate of the readiness of the country he served as special envoy for the adoption of the

forms of Western diplomatic intercourse and modern civilization was at least a generation in advance of his age.

To all missionaries, and especially to the American Board, it is a matter of keen interest that during the time of Mr. Burlingame's distinguished service as United States Minister to China, and later for a prolonged period, when diplomatic relations were extremely delicate and at times strained, the Secretary of the Legation and *chargé d'affaires* was S. Wells Williams, a missionary of the American Board and father of the author of this book.

At the present time, when China is entering upon her own as one of the great nations, this work is of commanding interest and value. The extensive appendix contains, in addition to the text of the Burlingame treaty, copies of important state papers bearing upon the subject of America's policy toward China. The general bibliography covers comprehensively the subjects treated in the volume. J. L. B.

Nathan Sites. By (Mrs.) S. Moore Sites. Introduction by Bishop McDowell, of the Methodist Episcopal Church. New York: F. H. Revell Co. 256 pages. Illustrations, including twelve photographic reproductions, hand-colored by Japanese artists. Price, $1.50 net.

The story is not only an admirative character sketch of a real "evangelistic missionary" by one who knew him better than could any one else, but also a suggestive and stimulating account of the heroic and successful efforts of a soldier of Christ to plant the cross at every strategic point possible around Foochow, China.

Dr. Sites was one of those rare missionaries of pioneer instinct, courage, and faith, who are ever hearing the call of the unreached, the unevangelized, and who are willing to pass through the fire and the fiercest of fights in order to save.

The book should be read by the Student Volunteer of today and by all who think that educational or medical work constitutes the greatest channel of life investment abroad. Perhaps here lies the peculiar mission of this "epic of the East." E. F. B.

Mission Problems in Japan. By Rev. Albertus Pieters, M.A. New York: Board of Publication of the Reformed Church of America. Pp. 182, with index. Price, 75 cents.

This book covers lectures by a veteran missionary delivered before a theological seminary. It is a discussion of what constitutes the missionary purpose; the conditions under which the missionary purpose is to be accomplished in Japan; the organization of the Christian church as the first great step in the accomplishment of the purpose; the relation between the mission and the native church; the evangelistic work following upon the establishment of the native church; and educational work as essential to the permanence of results. While it is to be regretted that the author uses names so freely, the subject matter, nevertheless, is full of interest, and the book is well worth reading.

To those familiar with the history of the establishment of the mutually satisfactory arrangement of co-operation between the American Board Mission in Japan and the Kumi-ai churches, the book conjures up many memories — some sweet, some otherwise; while to missionary workers of all communions everywhere, it should excite special interest because of its treatment of a problem world-wide in its importance, and demanding answer in one form or another, sooner or later, in every field. The author states the question thus, "Should the American churches working in Japan henceforth do so as equals of the native church there or in subordination to it?" The answer depends upon what constitutes the true aim of missions. If this is primarily to establish a native church that can run itself, then the mission existing in the interest of the church should step down and out, in spirit if not in body, as an independent affair. If, however, the aim is not so much the establishment of a native church as it is the Christianization of the entire field, then the responsibility of the organized mission does not lie in its sense of subordination to the organized native church, but in its conviction that it holds its commission from a higher source and so must not limit

its sphere of action before the entire work is done. The author holds firmly to this principle. He says: "It is the Mission's earnest wish to continue to do this work in alliance with the Church of Christ in Japan; but such an alliance is too dearly bought if it involves an acknowledgment of subordination. . . . The American church in its activity *ad extra* refuses to surrender its power of independent initiative and operation, maintaining always a clear vision of its purpose and a keen sense of responsibility to preach Christ to the heathen (*sic*) in alliance with the native church organization if it may, without it if it must; subordinate, never."

The author charges against the so-called Church Establishment theory the "colossal and disastrous miscalculation of the later eighties; the discouragement and retirement of many a young missionary; and the absurd and paralyzing misapprehensions so current in the American churches in regard to the conditions of missionary work in Japan." So in the last chapter, on What God is doing in the Far East, he gives a ringing call to young men to rise to the unfinished task in Japan, where they may help guide an epoch-making movement pregnant with possibilities. In fact, he wonders how young men can stay at home.

E. F. B.

Epoch Makers of Modern Missions. By Archibald McLean, President of the Foreign Christian Missionary Society. New York: Fleming H. Revell Company. Illustrated. Pp. 301, with Index. Price, $1.00 net.

In sixteen compact chapters, President McLean, of the Foreign Christian Missionary Society, has told again the life story of so many missionary heroes, from Henry Martyn and Adoniram Judson to Horace Pitkin and Zenas Loftis. Though brief, these sketches make the men they describe live again in the midst of their varied fields, and the reader is transported from land to land in company with some of the noblest souls of modern times. The illustrations are portraits of the men described; all of them interesting, and adding to the impress of the life record.

THE CHRONICLE

Departures

February 27. From Boston, Rev. Theodore A. Elmer; Mr. Elmer will join Mrs. Elmer in England, where they will spend the remaining part of their furlough, not reaching the mission until August.

March 1. From San Francisco, Rev. W. R. Leete, to join the Shansi Mission. (See page 155.)

March 1. From San Francisco, Miss Margaret L. Weed, to join the Foochow Mission (see page 155); also Rev. Charles L. Storrs, returning to the same mission.

March 20. From New York, Dr. and Mrs. W. N. Chambers, returning to the Central Turkey Mission.

Arrivals in this Country

February 12. At San Francisco, Mr. and Mrs. L. Curtis Guise, of the Madura Mission, for health reasons.

Arrival on the Field

January 3. At Bangalore, India, Mrs. D. S. Herrick.

Deaths

November —, 1912. At Kyoto, Japan, Margaret, infant daughter of Rev. and Mrs. Frank A. Lombard.

February 16. At Smyrna, Turkey, Rev. Edward Riggs, D.D., of the Western Turkey Mission. (See page 170)

March —. At Bardezag, Turkey, Alice McElroy Kingsbury, wife of Mr. John Howard Kingsbury.

Marriage

December 18, 1912. At Mt. Silinda, Rhodesia, Africa, Mr. Arthur J. Orner and Miss Dorothy E. Hack.

Birth

February 15. At Peking, China, a daughter to Dr. and Mrs. Percy T. Watson, of the Shansi Mission

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Congratulations to Miss Jeannie L. Jillson, principal of the Girls' High School at

Brousa, over the conferring upon her by the Turkish government of the third class of the Shefkat, a decoration for benevolent work made in recognition of her service among the refugees.

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There seems to be no staying the activity of foreign missionaries; even the veterans keep at their tasks when they are incapacitated. A letter from Rev. George D. Marsh, of Philippopolis, reporting the fourth operation by his "good doctor" and that he is obliged to keep his bed, declares that he still goes on with his work and that he keeps up his correspondence with all the outstations. He is anxious for the welfare of the men from the churches who are away on the battle field, while remarking that they have thus far been wonderfully preserved. "Pastors and friends who remain at home are bearing their burdens bravely. Some of the pastors have not received anything on their salaries from their people for three or four months; while, with most of the men absent, it is hard to keep regular church work going. It is sure to be a year of hard problems. In the cities a multitude of women and children can hardly get bread from day to day."

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It is hard to be sick at any time; but peculiarly hard for missionaries in Turkey to be sick in these times of upheaval there. Our sympathies are deep for President Merrill, of Central Turkey College, Aintab, who has been ill most of the time since early in December, with recurring attacks of a trouble which Dr. Shepard felt would require an operation when strength permitted. Hardest of all for him to bear, perhaps, is the interruption of his plans for correspondence with friends in America and England, looking toward a campaign for raising a sorely needed endowment for the college. The latest heard from Aintab reports the sufferer as in better case.

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A loyal and generous friend of the American Board was taken from earth in the recent death of Charles A. Hull, Esq., of Brooklyn. For nearly a score of years an influential corporate member, he was for a considerable part of that time chairman of the Co-operating Committee for the Middle District. His constancy of interest and service was the more noteworthy in that he was carrying heavy responsibilities in many other charitable and religious organizations, notably as one of the Executive Committee of the American Missionary Association. We shall sadly miss the cheer of his presence and the wisdom and enthusiasm of his counsels at meetings of the Board hereafter.

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Very, very sad is the news of the death of Mrs. J. H. Kingsbury, reported above. It was only last September that she went to Turkey, Mr. Kingsbury leaving his work in the Bithynia High School at Bardezag to come to this country to take her back with him as his bride. Full particulars of the event have not been received yet, but it is known that the disease was peritonitis. A picture of Mrs. Kingsbury appeared in the *Missionary Herald* for last December amid a group of outward bound missionaries.

DONATIONS RECEIVED IN FEBRUARY

NEW ENGLAND DISTRICT

Maine

Auburn, 6th-st. Cong. ch.	6 00	
Deer Isle, 1st Cong. ch., for 1912,	8 00	
Newcastle, 2d Cong. ch.	20 00	
New Sharon, Cong. ch.	3 20	
York Village, 1st Cong. ch.	13 00	—50 20

New Hampshire

Auburn, Cong. ch.	1 25	
Barnstead, South Cong. ch.	3 30	
Charlestown, Cong. ch.	5 50	
Exeter, Phillips Cong. ch.	38 00	
Hampton, Cong. ch.	44 92	
Hanover, In memory of Mrs. C. O. Blaisdell,	10 00	
Hooksett, Cong. ch.	10 00	—112 97

Legacies.—Merrimack, Sarah E. Lawrence, by Gilman C. Shattuck, Ex'r, 1,000, less tax, 950 00

1,062 97

Vermont

Craftsbury, Inez F. Newcomb, for work in Turkey,	6 00	
East Poultney, Cong. ch.	12 60	
Ludlow, Cong. ch.	5 50	
Orwell, Cong. ch.	27 06	
Westminster West, Cong. ch.	10 50	
——, Friend,	1 00	—62 66

Massachusetts

Amherst, South Cong. ch.	9 36	
Andover, Seminary Cong. ch.	3 00	
Ashburnham, Cong. ch.	7 25	
Auburndale, Cong. ch., W. Spooner Smith, for work in Turkey,	100 00	
Boston, Central Cong. ch., 1,324; Union Cong. ch., of which 1 from A. J. T., for work in Turkey, 306;		

Old South Cong. ch., 287; Eliot Cong. ch. (Roxbury), 1.05; Highland Cong. ch. (Roxbury), 118.59; Mt. Vernon Cong. ch., 65.33; 2d Cong. ch. (Dorchester), James F. Merrill, 10; Winthrop Cong. ch. (Charlestown), 7.20; Ezra Gifford, for native workers among Mohammedans of India and China, 22.62, 2,141 79
Concord, Trin. Cong. ch. 54 35
Danvers, D. K. M. 25 00
Dover, Cong. ch. 6 06
East Bridgewater, Union Cong. ch. 20 00
East Weymouth, 1st Cong. ch. 30 00
Fitchburg, Rollstone Cong. ch. 29 74
Gloucester, W. L. S., for work in Turkey, 2 00
Great Barrington, Friend, 5 00
Greenfield, 2d Cong. ch., toward support Rev. H. T. Perry, 125 00
Lanesboro, Cong. ch. 3 96
Leominster, F. A. Whitney, 15; Friend, 2, 17 00
Leverett, 1st Cong. ch. 26 52
Lincoln, Mary L. Wheeler, 5 00
Lowell, High-st. Cong. ch. 87 38
Medfield, 2d Cong. ch. 8 00
Middleton, Cong. ch. 4 00
Milford, Cong. ch. 134 38
Mt. Hermon, Wm. F. Nichols, 100 00
Newton, Mary L. Spear, 1 00
Newton Center, In memory of Chas. C. Burr, 100 00
North Attleboro, Trinity Cong. ch. 6 38
Pigeon Cove, Cong. ch., for 1912, 5 00
Plympton, Cong. ch. 8 00
Quincy, Mem. Cong. ch. 10 00
Randolph, Cong. ch. 138 31
Richmond, Rev. Wm. M. Crane, toward support Rev. E. P. Case, 166 67
Rockport, 1st Cong. ch. 2 00
Somerville, Highland Cong. ch. 20 79
Sturbridge, Cong. ch. 11 55
Sudbury, Mrs. Lucy S. Connor, 25 00
West Springfield, Ashley School and Charitable Fund, 168 60
Winchester, 2d Cong. ch. 8 11
Worcester, Old South Cong. ch., toward support Rev. C. B. Olds, 460; Friend, 20, 480 00
———, Cape Cod, 5 25
———, A deceased friend, 2,000 00 —6,101 45
Legacies.—Lowell, Lucinda R. Parker, add'l, 88 89
Ware, Mrs. Eucla G. Blood, by Miss C. C. Douglass, Ex'x, 500 00
Wellesley, Mary F. Wheeler, by Henrietta L. P. Aiken, Ex'x, 200 00 —788 89
6,890 34

Rhode Island

Central Falls, Cong. ch. 57 74
Wood River Junction, Cong. ch., Friend, for work in Turkey, 5 00 —62 74

Young People's Societies

Vermont.—East Dorset, Y. P. S. C. E. 7 50
Massachusetts.—Acton, South Y. P. S. C. E., for Shaowu, 15; Andover, South Y. P. S. C. E., for Inghok, 20; Greenfield, 2d Y. P. S. C. E., for Paotingfu, 25; Lowell, 1st Y. P. S. C. E., of which 30 for Adana and 30 for native preacher, care Rev. W. P. Elwood, 60; Lynn, North Y. P. S. C. E., for Harpoot, 25, 145 00
152 50

Sunday Schools

New Hampshire.—Nashua, 1st Cong. Sab. sch., for China, 10 82
Massachusetts.—Boston, Faneuil Cong. Sab. sch. (Brighton), 2.50; Fairhaven, Cong. Sab. sch., 2.44; Haverhill, West Cong. Sab. sch., 9.04; Lee, Cong. Sab. sch., 70; Newton Center, 1st Cong. Sab. sch., toward support Rev. Otis Cary, 125; Springfield, North Cong. Sab. sch., for China, 20; Whitinsville, Village Cong. Sab. sch., 126.66, 355 64
Rhode Island.—Providence, Pilgrim Cong. Sab. sch., for China, 15 00
381 46

MIDDLE DISTRICT

Connecticut

Ansonia, Cong. ch. 141 00
Bethel, 1st Cong. ch. 78 00
Bridgeport, Black Rock Cong. ch. 4 91
Bridgewater, Cong. ch. 23 67
Bristol, Cong. ch., for Marsovan, 80 00
Hartford, Wethersfield-av. Cong. ch., 12.91; Rev. C. S. Beardslee, 1.90, 14 81
Lisbon, Newent Cong. ch. 37 56
Mansfield, Friend, 50
Middletown, South Cong. ch., 129.20; 1st Cong. ch., 28.23, 157 43
Monroe, Cong. ch. 10 00
Norfolk, Cong. ch. 702 82
Putnam, 2d Cong. ch., toward support Dr. H. N. Kinnear, 26 89
South Manchester, Mr. and Mrs. Wm. Neill, for Sholapur, 25 00
Thomaston, Cong. ch. 16 33
Waterbury, 1st Cong. ch. 362 11
Winchester, Cong. ch., Harriet M. Starks, 15 00
———, Friend, toward support Miss Elizabeth B. Campbell, 250 00 —1,946 03
Legacies.—Norwich, Luther Pellett, by Amos A. Browning, Trustee, 5,018 10
Stratford, Ellen Wheeler, by Julia B. Wheeler, Ex'x, 285 00 —5,303 10
7,249 13

New York

Brooklyn, Flatbush Cong. ch., Emily C. Wheeler, for Harpoot, 30 00
Dunton, Cong. ch. 27 00
East Bloomfield, 1st Cong. ch. 46 87
Homer, Cong. ch. 23 82
Jamestown, Friend, 10 00
Moravia, Mrs. Carrie L. Tuthill, 100 00
Newark Valley, Cong. ch. 25 00
Norwich, 1st Cong. ch. 43 00
Patchogue, 1st Cong. ch., of which 2 from friend, 52 00
Sherburne, Cong. ch., Woman's Miss. Soc. 60 00
Syracuse, Good Will Cong. ch. 121 66
Winthrop, Cong. ch. 3 55
———, Rev. and Mrs. J. E. Abbott, toward support Miss A. Eleanor Franzen, 173 00
———, Friend in Central New York, 25 00 —740 90
Legacies.—New York, Wm. W. Ferrier, by Robert W. Ferrier, Ex'r, 100 00
840 90

New Jersey

Arlington, Mrs. Wallace J. Pfleger, for work in Turkey, 10 00
East Orange, 1st Cong. ch., toward support Rev. A. R. Hoover. 111 44
Montclair, 1st Cong. ch., Friend, 15 00 —136 44

Pennsylvania

Allegheny, Slovak Cong. ch. 18 00
Bangor, Bethel Welsh Cong. ch. 16 65
Centerville, Cong. ch. 6 58
Riceville, Cong. ch. 2 25
Scranton, Providence Welsh Cong. ch. 12 50
Sharon, Cong. ch. 23 00—— 78 98

Ohio

Alliance, Cong. ch., W. L. Thomas, 2 50
Canfield, Ellen Edwards, 5 00

Cleveland, Mrs. Fannie P. Strong, in memory of her mother, Mrs. Flora L. Parsons, 50 00
Hartford, Independent ch. 10 00
Springfield, Mr. and Mrs. J. Frank Petticrew, for Pangchwang, 7 50 ——75 00

Maryland

Baltimore, Associate Cong. ch., Wm. G. Nichols, for Shaowu, 70 00

District of Columbia

Washington, Lincoln Temple Cong. ch. 5 00

Virginia

Begonia, Bethlehem Cong. ch. 5 50

North Carolina

Southern Pines, Cong. ch. 73 05

Florida

Daytona, Mr. and Mrs. Edgar Condit, toward support Rev. O. S. Johnson, 250 00
Jacksonville, Union Cong. ch. 59 20 ——309 20

Young People's Societies

Connecticut.—Ansonia, Y. P. S. C. E., for Harpoot, 60; Bridgeport, Young People's Alliance of Park-st. Cong. ch., 5; do., 2d Y. P. S. C. E., 4.70; Hartford, Center Y. P. S. C. E., for Shaowu, 15; Ridgefield, 1st Y. P. S. C. E., 10, 94 70
New York.—Homer, 1st Y. P. S. C. E. 5 00
Ohio.—Saybrook, Mission Band, 3 04
102 74

Sunday Schools

Connecticut.—Branford, 1st Cong. Sab. sch., Miss Susie B. Cook's Class, for China, 13; Bridgeport, Park-st. Cong. Sab. sch., 11.68; Bridgewater, Cong. Sab. sch., 5; Middletown, 1st Cong. Sab. sch., for China, 25; New Haven, Dwight-pl. Cong. Sab. sch., for China, 40.56, 95 24
New York.—Deer River, Cong. Sab. sch., for 1912, 5; Sherburne, Cong. Sab. sch., 20.47; Syracuse, Plymouth Cong. Sab. sch., for China, 20, 45 47
Pennsylvania.—Philadelphia, Central Cong. Sab. sch., class of boys, for Madura, 12 00
Ohio.—Ravenna, 1st Cong. Sab. sch., for Sholapur, 30; Strongsville, 1st Cong. Sab. sch., for China, 20, 50 00
District of Columbia.—Washington, 1st Cong. Sab. sch., for China, 24 49
227 20

INTERIOR DISTRICT

Tennessee

Grandview, Cong. ch. 4 86

Indiana

Whiting, Cong. ch. 4 00

Illinois

Carpentersville, 1st Cong. ch. 25 36
Chicago, 1st Cong. ch., 149.93; Millard-av. Cong. ch., 25; Madison-av. Cong. ch., 10, 184 93
Crystal Lake, Cong. ch., for work in North China, 7 00
Evanston, 1st Cong. ch. 100 00
Farmington, Cong. ch. 16 10
Griggsville, Cong. ch. 4 03
Peoria, 1st Cong. ch., 300; Ger. Cong. ch., toward support Rev. C. H. Maas, 5, 305 00
Roscoe, Cong. ch. 4 30
Spring Valley, Cong. ch., Woman's Miss. Soc., toward support Rev. and Mrs. J. P. Dysart, 5 00
Toulon, Cong. ch. 174 00 ——825 72

Legacies.—Naperville, Emily J. Thomas, 400 00
1,225 72

Michigan

Detroit, 1st Cong. ch., toward support Rev. J. H. Dickson, 306.94; W. S. Mitchell, for work in China, 3, 309 94
Grand Rapids, 2d Cong. ch., 30; Comstock Park Cong. ch., 21.60, 51 60
Leslie, 1st Cong. ch. 6 32
Ludington, Cong. ch., Geo. N. Stray, 50 00
Owosso, Mrs. Julia F. Sharts, in memory of Rev. D. W. Sharts, 22 00 ——439 86

Wisconsin

Beloit, Laura W. Perkins, 2 00
Eau Claire, 1st Cong. ch. 300 00
Fulton, Cong. ch. 6 10
Kenosha, Rev. Wm. L. Bray, 5 00
Lima, Union Cong. ch. 1 00
Milwaukee, Grand-av. Cong. ch. 56 00
Wauwatosa, Cong. ch., toward support Rev. R. S. Rose, 100 00 ——470 10

Minnesota

Minneapolis, Plymouth Cong. ch., toward support Rev. A. H. Clarke, 130 44
Northfield, Rev. Fred B. Hill, toward support Rev. and Mrs. A. A. McBride, 400 00 ——530 44

Iowa

Denmark, Cong. ch. and Y. P. S. C. E. 22 90
Des Moines, Greenwood Cong. ch. 7 50
Iowa Falls, Cong. ch. 93 00
Keokuk, 1st Cong. ch. 140 00
Sheldon, Cong. ch., R. W. Aborn, 250 00
Strawberry Point, 1st Cong. ch. 24 05 ——536 55

Missouri

St. Louis, 1st Cong. ch. 25 00

North Dakota

Fargo, 1st Cong. ch. 14 16
Hillsboro, 1st Cong. ch. 12 93
Leipzig, Ger. Cong. chs. 75 00 ——102 09

South Dakota

Belle Fourche, Cong. ch. 6 98
Drakola, Cong. ch. 4 80
Erwin, Cong. ch. 16 00
Herrick, Cong. ch. 3 00
Hudson, Cong. ch. 12 56
Humboldt, Cong. ch., 6.40; Guy P. Squires, 5, 11 40
Spearfish, Cong. ch. 13 65
Wakonda, Cong. ch. 5 00 ——73 39

Nebraska

Alma, Cong. ch. 24 40
Creighton, Cong. ch., Woman's Miss. Soc., for Pangchwang, 15 00
Holdrege, Cong. ch. 7 56
Loomis, Cong. ch. 9 46 ——56 42

Kansas

Atchison, Cong. ch., Rev. Oscar Lowry, 50 00
Burlington, Mrs. Alma J. Brown, 10 00
Herington, Ger. Cong. ch. 5 00
Manhattan, Cong. ch. 15 00
Plevna, Cong. ch. 11 00 ——91 00

Wyoming

Shoshoni, Cong. ch. 85

Colorado

Denver, Ohio-av. Cong. ch. 41 25
Rocky Ford, Ger. Cong. ch., toward support Rev. and Mrs. C. H. Maas, 10 00
———, A deceased friend, 1,000 00 —1,051 25

Young People's Societies

Illinois.—Crystal Lake, Y. P. S. C. E., 5; Wythe, Y. P. S. C. E., 5, 10 00
Iowa.—Cedar Falls, 1st Y. P. S. C. E. 3 50
13 50

Sunday Schools

Illinois.—La Vergne, Cong. Sab. sch., for China, 10; Mendon, Cong. Sab. sch., 20, 30 00
Wisconsin.—Redgranite, Cong. Sab. sch., 7; Sparta, 1st Cong. Sab. sch., Tri Mu Class, for China, 5, 12 00
Minnesota.—Ada, Cong. Sab. sch., for China, 19 79
Iowa.—Council Bluffs, 1st Cong. Sab. sch., for China, 5 00
Nebraska.—Norfolk, Zion Ger. Cong. Sab. sch. 2 15
Kansas.—Leavenworth, 1st Cong. Sab. sch., for China, 25; Parsons, Cong. Sab. sch., 5, 30 00
98 94

PACIFIC DISTRICT

Arizona

Jerome, The Men's Club, 1 00

Washington

North Bellingham, Cong. ch. 1 00
Seattle, Pilgrim Cong. ch., 850; Fairmount Cong. ch., 5, 855 00
Spokane, Corbin Park Cong. ch. 7 00 —863 00

Oregon

Hoodview, Cong. ch. 3 00
Oregon City, 1st Cong. ch. 10 00
Portland, Atkinson Mem. Cong. ch. 9 00 —22 00

California

Berkeley, L. J. and Miss L. G. Barker, toward support Rev. F. F. Goodsell, 72 00
Los Angeles, Friend, 10 00
Pinole, Mr. and Mrs. B. T. Elmore, 15 00
San Francisco, 1st Cong. ch., toward support Dr. H. H. Atkinson, 100 00 —197 00
Legacies.—Grass Valley, Eliza A. Sargent, 25 00
222 00

Young People's Societies

Washington.—Walla Walla, 1st Y. P. S. C. E., for Shaowu, 15 00

Sunday Schools

Arizona.—Tucson, Cong. Sab. sch., for Aruppukottai, 6 00

MISCELLANEOUS

Canada

Montreal, Mabel Moeser, 10 15

From the *Canada Congregational Foreign Missionary Society*
H. W. Barker, Toronto, Ontario, Treasurer 399 42

Turkey

Constantinople, Greek Evan. ch., for work in Africa, 8 80

FROM WOMAN'S BOARDS

From *Woman's Board of Missions*
Miss Sarah Louise Day, Boston, Treasurer

For sundry missions in part, 13,022 26
For Bible-women's houses, Madura, 100 00
For Uduppiddi school, 100 00
For school building, care Rev. J. H. Dickson, 250 00
(From Pilgrim Sisters, South-av. Cong. ch., Syracuse, N. Y., for Adana), 5 00 —13,477 26

From *Woman's Board of Missions of the Interior*
Mrs. S. E. Hurlbut, Evanston, Ill., Treasurer. 8,000 00
For ladies' residence, Foochow, 2,600 00
For ladies' house in Te Chou, 2,047 70 —12,647 70

From *Woman's Board of Missions for the Pacific*
Miss Henrietta F. Brewer, Oakland, Cal., Treasurer 1,200 00
27,324 96

Additional Donations for Special Objects

Maine.—Portland, 2d Parish Cong. ch., for native helpers, care Rev. John P. Dysart, 52 00
New Hampshire.—Pike, Friends, through R. W. Barstow, for Mardin High School, care Rev. A. N. Andrus, 5 00
Vermont.—Barre, East Cong. ch., for purchase of land, care Rev. J. X. Miller, 4; Brattleboro, Chas. S. Clark, for work, care Dr. C. E. Clark, 5; Thetford, Cong. ch., Woman's Aux., for King School, care Miss C. R. Willard, 10; West Brattleboro, Cong. Sab. sch., for work, care Dr. C. E. Clark, 15, 34 00
Massachusetts.—Amherst, Mrs. Lilian S. Marsh, for work, care Rev. C. T. Erickson, 5; do., Wm. D. Marsh, for work, care Rev. E. B. Haskell, 5; Auburndale, Cong. Sab. sch., for school in Amanzimtoti, 25; do., Lasell Miss. Soc., for use of Mrs. Emma B. Riggs, 15; Beverly, Susan E. Trask, for work in hospital, care Dr. F. F. Tucker, 100; Boston, Central Cong. ch., for work in Peking, 576; do., Second Cong. ch. (Dorchester), Go Forth Mission Band, for work, care Rev. T. D. Christie, 6; do., 2d Cong. Sab. sch. (Dorchester), Bumpus Memorial Class, for native helper, care Rev. P. L. Corbin, 50; do., Friends, through Rev. G. H. Gutterson, for Pasumalai College, 4; East Bridgewater, H. Wade, for work, care Dr. H. N. Kinnear, 5; Milton, Friend, for use of Rev. W. P. Elwood, 5; Mt. Hermon, Mt. Hermon ch., for church building work, care Rev. J. S. Porter, 10; Newton, Octavia W. Mathews, for Shattuck Memorial Hall, Oorfa, 2; Northampton, Edwards Cong. ch., Mrs. M. H. Williams, for bed in hospital, care Dr. F. F. Tucker, 18; do., Edwards Cong. Sab. sch., Kindergarten Dept., for work, care do., 5; North Brookfield, Y. P. S. C. E., for bed in hospital, care Dr. H. N. Kinnear, 12; Pittsfield, Clarence Stephens, of which 75 each for scholarships, care Rev. J. X. Miller, Rev. Wm. M. Zumbro, and Rev. J. P. Jones, 225; Westboro, Chas. M. Packard, for native teacher, care Rev. E. Fairbank, 50; Winchester, W. B. M. Aux., for pupil, care Rev. E. H. Smith, 10; do., Ralph B. Redfern, for church, care Rev. E. H. Smith, 10; Woburn, Y. P. S. C. E., for Angora Chapel, care W. W. Peet, 25, 1,163 00
Rhode Island.—Providence, Free Evan. Cong. ch., Children's Guild, for Bible for St. Paul's Mem. ch., Tarsus, 2; do., Parkside Y. P. S. C. E., for pupil, care Rev. Henry Fairbank, 16, 18 00
Connecticut.—Brooklyn, Cong. Sab. sch., for pupil, care Miss M. G. Webb, 23.90; Canterbury, Juliana M. Price, for church, care Rev. E. H. Smith, 1; Clinton, Cong. Sab. sch., Prim. Dept., for pupil, care Rev. Wm. Hazen, 20; Hartford, Center Cong. Sab. sch., Home Dept., for work, care Rev. Chas. E. Ewing, 21; Mansfield Center, Chas. H. Learned, for hospital, care Dr. H. N. Kinnear, 10; New

Haven, Mrs. S. J. Tibbals, for church, care Rev. E. H. Smith, 25, 100 90

New York.—Binghamton, Chas. W. Loomis, for native helper, care Dr. L. H. Beals, 20; Carthage, Mrs. Sarah L. Woodin, for hospital work, care Dr. H. N. Kinnear, 1; Clifton Springs, Friends, for work, care Miss Martha S. Wiley, 10; Holley, Presb. Sab. sch., for native helper, care Rev. F. E. Jeffery, 30; Mt. Vernon, Mrs. F. M. Bean, for church, care Rev. E. H. Smith, 1; New York, Manhattan Cong. ch., Bertha Denis, for Shattuck Mem. Hall, Oorfa, 5; Port Leyden, 1st Cong. ch., Woman's Miss. Soc., for native preacher, care Rev. H. C. Hazen, 15; White Plains, Westchester Cong. ch., for work, care Rev. A. A. McBride, 100, 182 00

New Jersey.—Arlington, Mrs. Wallace J. Pfleger, for pupil, care Miss Dora J. Mattoon, 10; Collingswood, Edw. S. Sheldon, for work, care Rev. E. H. Smith, 20; East Orange, 1st Cong. ch., for Bible-reader, care Rev. W. S. Dodd, 10; Haddonfield, Mrs. C. A. Lynde, for church, care Rev. E. H. Smith, 30; Lakewood, A. W. Kenney, for school, care Rev. Geo. E. White, 25, 95 00

Pennsylvania.—Norristown, Berean Bible Class, for use of Miss F. K. Heebner, 15; Palm, Ladies' Aid Soc. of Schwenkfelder ch., for do., 25; Towamencin, Schwenkfelder Y. P. S. C. E. for do., 2.41, 42 41

Ohio.—Cleveland, Rev. Dwight Goddard, of which 50 for work, care Rev. W. O. Pye, and 50 for work, care Rev. E. H. Smith, 100; Cross Creek, Presb. ch., Woman's Miss. Soc., for work, care Rev. F. J. Woodward, 48.59; do., Presb. Sab. sch., for do., care do., 10; Oberlin, 2d Cong. Sab. sch., for kindergarten work, care Mrs. C. B. Olds, 6.51; do., The Oberlin-Shansi Mem. Assn., of which 450 for expenses of Shansi Mem. Academy and 83.33 for native helper, Shansi, 533.33; ———, Friends, through Rev. H. C. Haskell, of which 30 for native pastor, Philippopolis, and 20 for native pastor, Yamboul, both care Rev. and Mrs. Geo. D. Marsh, 50, 748 43

Maryland.—Baltimore, Bernard C. Steiner, for church, care Rev. F. E. Jeffery, 82 00

Georgia.—Garretson, Friend, through Rev. E. W. Ellis, for pupil, care Rev. V. P. Eastman, 5 00

Florida.—St. Petersburg, Cong. ch., for work, care Rev. H. S. Barnum, 38; West Tampa, Cong. ch., for do., care do., 4.91, 42 91

Alabama.—Talladega, Cong. Sab. sch., for work, care Mr. and Mrs. Sidney Dart, 13.35; do., Carrie E. Parkhurst, for work, care Rev. J. E. Abbott, 60, 73 35

Illinois.—Gridley, Cong. Sab. sch., 11, and Y. P. S. C. E., 8, both for pupils, care Mrs. G. G. Brown, 19; Joliet, Mrs. R. E. Barber, for use of Dr. and Mrs. H. N. Kinnear, 5; Wheaton, Friend, through Rev. E. W. Ellis, for girls' school, care Miss Edith C. Tallmon, 5, 29 00

Michigan.—Detroit, 1st Cong. ch., for work, care Rev. J. H. Dickson, 250; East Lansing, Bertha E. Thompson, for pupil, care Miss E. M. Atkins, 50; Muskegon, 1st Y. P. S. C. E., for pupil, care Rev. J. K. Miller, 12.50, 312 50

Wisconsin.—Florence, Harald Rasmussen, for hospital, care Dr. and Mrs. H. N. Kinnear, 2 00

Iowa.—Grinnell, Cong. Sab. sch., Mrs. L. W. Taylor's Class, for use of Miss Delpha Davis, 10; do., Mrs. Ella Reinking Towle, for Anatolia Hospital, care Rev. J. K. Marden, 800; Sheldon, R. W. Aborn, of which 100 for work, care Dr. Henry S. Hollenbeck, and 50 for work, care Rev. E. C. Partridge, 150, 960 00

Nebraska.—Curtis, Friend, through Rev. E. W. Ellis, for use of Dr. S. B. Tallmon, 11.67; Inland, Ger. Cong. ch., for work, care Miss J. L. Graf, 5; Lincoln, Plymouth Cong. ch., Chas. E. Babbit, through Rev. Thomas King, for work, care Rev. Thomas King, 10; do., 1st Cong. ch., W. A. Selleck, through Rev. Thomas King, for work, care do., 10; do., Mr. and Mrs. G. O. Smith, for native helper, care Dr. F. F. Tucker, 45; Naponee, Friends, through Rev. E. W. Ellis, for use of Dr. S. B. Tallmon, 15.25, 96 92

Kansas.—Cimarron, Mrs. Lydia I. Wellman, for medical work, care Dr. R. G. Moffatt, 4.50; Elmont, Rev. H. F. Markham, for orphanage, care Rev. R. H. Markham, 3; Topeka, Rev. and Mrs. F. E. Sherman, 4, and Hattie M. Halbert, 3, both for orphanage, care Rev. R. H. Markham, 7, 14 50

Idaho.—Nampa, Friends, through Rev. E. W. Ellis, for use of Dr. S. B. Tallmon, 3 32

Washington.—Seattle, Friend, through Rev. E. W. Ellis, for use of Dr. S. B. Tallmon, 2 00

Oregon.—Eugene, Cong. ch., for cot in hospital, care Dr. W. A. Hemingway, 15 00

California.—Berkeley, Mrs. P. C. Houston, for Shattuck Mem. Hall, Oorfa, 2; Herman, Florence M. Gordon, for use of Miss Olive Hoyt, 55; Pasadena, Mrs. Mary P. Bixby, for church, care Rev. E. H. Smith, 5; San Diego, 1st Cong. ch., S. E. T., for work, care Dr. H. N. Kinnear, 10; San Francisco, 1st Cong. Sab. sch., Ayada Class, for bed in Annie Tracy Riggs Hospital, 7, 79 00

Canada.—Ottawa, Edwin and Marion Charleson, for work, care Miss Annie E. Gordon, 25 00

FROM WOMAN'S BOARDS

From *Woman's Board of Missions*
Miss Sarah Louise Day, Boston, Treasurer

For expenses at Umzumbe Home, care Rev. James D. Taylor, 500 00
For school, care Mrs. Mary C. Winsor, 41 00
For school, care Mrs. Mary C. Winsor, 51 00
For school work, care Miss D. D. Leavens, 12 60 —604 60

From *Woman's Board of Missions of the Interior*
Mrs. S. E. Hurlbut, Evanston, Ill., Treasurer

For pupils, care Rev. R. A. Hume, 7 50
For use of Miss Jessie E. Payne, 10 00
For Hall of Enlightenment, care Mrs. W. S. Ament, 40 00 ——57 50

From *Canada Congregational Woman's Board of Missions*
Miss Emily Thompson, Toronto, Ontario, Treasurer

For native teacher, care Rev. C. A. Nelson, 35 00

Income Higher Educational Work Endowment

For Union Medical School, Foochow, 100 00

4,980 34

Donations received in February, 48,845 66
Legacies received in February, 7,566 99

56,412 65

Total from September 1, 1912, to February 28, 1913. Donations, $421,554.94; Legacies, $77,628.89 = $499,183.83.

Jaffna General Medical Mission

England.—Liverpool, Miss P. M. Given, 48 50